Mary Thomson

THE TESTAMENT OF THE TVVELVE PATRIARCHES, THE SONNES OF IACOB.

Translated out of Greeke into Latine, by *Robert Grosthead* sometime Bishop of Lincolne, *and out of his Copie, into* French and Dutch by others: *and now Englished.*

To the credit whereof an ancient Greeke Copie *Written in parchment is kept in the Vniversitie Library of Cambridge.*

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¶ To the Christian Reader.

Albeit these our happy dayes in some respect, good Christian, have & enjoy diverse and sundrie workes, tending to the subversion of Belial *& the erection of godlines: yet considering that as earthly, so we spirituall souldiers, seldome runtō the watch without allarum: I thought it convenient to call upon you with this grave and godly booke, of long time hid in Hebrew, now come to light in English. The malice of the Iewish people in concealing it, by reason of* CHRIST *the righteous, so often prefigured, was intollerable; but the singular providence of God in preserving it, unspeakable; and now at last though chargable, yet fruitfull is the expressing, and printing in our naturall-language of this so worthie, so golden a writ; being of it selfe, without the accessary painting of eloquent speach, a Mirror for Princes, a Preacher for al Christians, a beautifull glasse for women, for children, servants, and such like; a wise, plausible, and most ready schoolemaster for to apply to everie particular estate his peculiar propercie. Art thou a Prince, a Magistrat, a Ruler, let*

Iuda *rule thee: if thou thinkest upon manly courage, hee teacheth valiantnesse: if thou seeke to governe aright, hee willeth thee to flie tyrannie: if thou thirst after manners of life, hee soundeth it out, that vaine-glorie, fornication and discord, blemish, weaken, and at length utterly consume nobilitie. Let me proceed farther and aske a question.*

Levi. *Art thou a Bishop, a Minister, a preacher of Christs birth, life and death? behold* Levi *as a Lanterne. Thou canst teach thy selfe, but hee can teach thee better: thou speakest to other, harken to him that talketh to thee: of thy office, how holy it is, how honourable, the contemners therof how miserable, by whom begunne, continued and confirmed: of thy state of life, what, and how it should bee,* Nunquam sine Sale, sine Sole: *to bee short: of thy blessednesse if thou art godly, wise, and learned: of thine and their plagues where thou livest, if wicked and ignorant. What should I say more?*

Iacob. *Looke upon* Iacob, *O you Parents, peruse the* 12. *godly Fathers in time and order: learne of him and his, to pray to GOD in Christ his name for your children, have regard to their instruction: the want of the former your children shall misse: the neglect of the latter, you your selves shall bewaile.*

For the harty prayer of a Father to the Almightie for his children is a right singular benefit: but hee that for foolish pitty giveth them the bridle, is before God accounted a guiltie partaker of their sinfull race. View this booke therefore, harken how to teach your selves and your children. You have already handled a Sickmans Salve, injoy now at length a sickmans tongue, to instruct them when you leave them, and what to leave them when you die: else their end will bee lamentation, but yours lamentable miserie.

And come you hither you children of the earth, read, see, and say that old father Ruben *with his good brethren, readily and rightly describe the blessed path of righteousnesse, and the forlorne way of* Belial, *the one to flie, the other to follow. Wilt thou begin with the eldest, for that old age seemeth wisest? stop not then the eares of thy heart and body to so wise and sweet a Charmer. O the number! O the ougliſome portrature of those deadly spirits, that hee hath so orderly numbred, and cunningly coloured:* Ruben.

Lechery	Pryde.
Envy.	Vaine-glorie.
Gluttony.	Vnrighteousnesse.
Bravery.	Wilfull ignorance.

All

All these as they seeme, are indeed pernicious: but the former is most detestable, the end whereof is consumption of this earthly body, and destruction of the soule. Which welspring and puddle of evill, if thou wilt have dryed up, cease from drunkennes: if not see it, have not a narrow and greedy eye upon a beautifull face: if not drinke, stop thy mouth from busie questions with women: to conclude, if not therein be ducked and drowned, use labour, tame youthfulnesse. For in this I overshooting my self, (*saith* Ruben *to his Children*) defiled my Fathers bed. Therefore looke not upon the beautie of women, muse not upon their doings, but keepe your selves occupied, either in learning or some worke: charge your wives & daughters that they trimme not their heads, will them to chasten their lookes: for everie woman that dealeth deceitfully in those things, is reserved to the punishment of the world to come. *Which trade of life to eschew, seeing it is difficult without the fulfilling of the law, and the law partly consisteth in mutual love: strive with* Simeon *the second brother, to avoyd strife, which blindeth the minde, pineth the body, provocketh murther. The remedie whereof, is both forgiving and forgetting. Take to*

Simeon.

thee Ioſephs *cheerefull countenance, a perfect platforme of a quyet minde: yet ſet before thine eyes* Simeons *withred hand, a right plague for ſuch a ſinne. All which diſquyetneſſe and miſchiefe ſafely to ſet aſide, let not* Iuda *bee ſet apart. Gather by him experience, that for a man to glorie in his owne workes is ſinfull, and he which upbraideth another mans vyce ſtandeth ſlipperie,* Iuda *checked* Ruben *his eldeſt brother with his fornication: marke, Who ſinned immediatly but envyous and rayling* Iuda? *Did hee not offend after the fleſh in the Cananites houſe? did hee not take a wife without conſent of his Parents? two great ſinnes, and alas in theſe our dayes too much uſed, yet puniſhed, the one with want, or at leaſt ſmall joy of children, ſaith father* Iuda, *the Patriarch, but the other with intolerable danger of body and ſoule, ſaith S.* Paul, *Wherefore abſtaine from wine, abhor drunkennes: for ſuch a one ſlandereth not, rehearſeth not another mans ſinnes, breedeth no ſedition, but imbraceth love & charitie in a ſingle hart: as good Father* Iſachar, *Who never railed, nor was hurtfull and ſpitefull to his neighbour, never ate his meat alone, but gave part to the poore, never removed the bounds and markes of other mens ground, but loved*

Iuda.

Iſachar.

all

al men as his naturall children. O that as we read this, so wee might expresse the same in life and conversation. Mercie and Love is a precious Iewell, the maintainers whereof being joyntly connexed, prosper; once dissevered, come to nought. For the waters (saith Zabulon) wash away the sand, when the stones and timber are dissolved: Whose mercie and singular compassion was rewarded singularly. Sift his testament, resemble his rare charitie in clothing the naked, and feeding the hungrie, knowne and unknowne, as well strangers as his countrymen. Let not the spirit of Dan possesse your mind: Suffer not the wrath of Gad to settle in your hearts for such worke with three sore instruments, bitter speech, treacherie, and violent hands, yeelding fruit not much unlike, as you may read, as you may see. Wilt thou bee taught the ready path to that that thou dost seeke? Two wayes there bee (saith Aser) Vice the one, the other Vertue. Neptalims race. Embrace the latter, eschew the former. But he that walketh in them both, blindeth men, deceiveth himselfe, and mocketh God, whose double faced dealing, shall bee double punished. Such are the covetous, such are they that are mercifull in evill esse. such are they saith Aser, that fast from meates, but not from

Zabulon.

Dan.

Gad.

Aser.

Neptalim.

from fornication. Have therefore a simple heart with righteous Ioseph, *the blessed of the Lord, the right figure of Iesus Christ: for hatred hee shewed love: being cursed he blessed: beeing shot through hee did not so much as bend his bow: albeit his brethren would have slaine him, albeit they cast him into a Well, though they sold him as a bond-slave, and that to strangers, and such as hated Shepheards to the death, of whom hee was whipped and tormented, yet hee when they stood in feare, gave them comfort: When they were well-nigh famished, gave them food: when by authoritie hee might destroy, hee by his authoritie did preserve: beeing their Lord, using them as his betters: being their brother, accepting them as his childre: their unkindnesse not spoken of, their conspiracies forgotten, their cruell dealing most lovingly, most mercifully forgiven. You have heard his love towards his neighbour, harken his obedience towards GOD: When he was miserablie afflicted, did hee rage and swell? When he was made a bond slave of a freemans sonne, did hee cry out of Heaven? Being utterly forsaken, did he impatiently accuse Gods justice? No,* Expectans expectavit Dominum. *And at the last, the Lord which hid his face did shew his countenance,* Ioseph.

tenance; of a catife, in reſpect, making him free; of a free man, wealthie; of a wealthie ſubject, an honourable perſonage, Lord preſident of Pharoahs *Land. Whom the Egyptians being alive, loved: being dead, loved: being rotten, loved: whom living, neither wealth nor woe could make to ſwell: neither promiſe or threats of the Egyptian ſtrumpet could make ſlide: and therefore being dead, neither world, devill, nor mans policie could make forgotten. O that our mortall race might thus begin, thus perſever, might thus, thus O Lord moſt happily finiſh. The ſpirit is willing, but the fleſh is weake. Learne therefore of* Benjamin *to inflame thy heart, that thou mayſt beready both in body and ſoule.* Let us *ſaith* Eccleſiaſt. commend *(and ſo, ſay I, let us behold)* the noble famous men, and the Generation of our forelders. For many glorious acts hath the Lord done in them, and ſhewed his great power ever ſince the beginning. *Upon the conſideration whereof, and eſpecially for that I would have nothing wanting in this booke that might ſerve thy contentation, I thought it as well pertinent to deale with the righteous Father as with the godly children. For to ſhadow a face only without a bodie, hath his deſerved commendation: but*

Benjamin.

Eccleſi. 44.

who

whoso painteth a leg without a body, or a body without a head, it shall not bee amisse as I suppose, as well to tearme him a foolish painter, as to judge the thing undiscreetly painted. Wherfore, as well to see the head as the leg, and to heare the Father as the children, I have faithfully drawne out of Scripture (and not according to my fancy fashioned) the death and testament of Iacob, *that blessed and right happy Father, added to this ancient monument of the Children. Therfore, to recompence my paines, read them, but read them diligently, neither read only, but contend to follow. For the imitation of good and godly men, is the direct way and course to godlines. So may we account of* Iacobs *blessing: So may we throughly challenge to be his children: Children I meane not by flesh, but spirit. The Lord which made heaven and earth, the Lord which gave his Sonne to shed his heart blood for us, GOD which disposeth all things to his pleasure, preserue our King, increase our faith, and make us thankefull for his benefits,* Amen.

Richard Day.

The

To the Christian Reader.

Richard Day.

The Teſtament of *Iacob*, made at *his death, to his twelue Sonnes, the* Patriarches, concerning what ſhould *betide them in the laſt dayes: gathered out of Geneſis*, 48. 49. and *added vnto this Booke.*

Come harke my Sonnes: two things I giue,
my bleſſing and my ban:
The firſt to them that godly liue;
the laſt to wicked man.

The Teſtament of *IACOB:*

IACOB the Sonne of *Iſaac*, borne of *Rebecca* in the yeare of the world, 2108. his Father being threeſcore yeares of age, was a perfect man and righteous, dwelling in Tents, not given to pleaſure and hunting, as his elder brother, elder by nature, not by grace, *For the elder ſhall ſerue the younger*, ſaith the Lord. Why? not for that *Iacob* had ſo deſerued, but GOD had ſo appointed. Where-

Gene. 25.

Simple for innocent.

Rom. 9. Iacob beloved not of merit, but of Grace.

Wherefore when he thus by the determinate will of God, and heavenly diſpoſition, which ordereth things whatſoever,

Gene, 25. Gene, 26. Gene, 27.

had got his brothers birth-right, and his Fathers bleſſing, his parents conſidering, that the ſlippery dayes of carnall copulation did approch and warily fearing his Brother *Eſau* for that he conceived murder in his heart, and inſtituted a birth day for his diueliſh purpoſe, ſent him frō *Berſaba* to *Meſopotamia* to *Laban* his mothers brother, there honeſtly to take a wife, and quietly to live. For matrimony without conſent of parents, and due conſideration, of either partie, contracted, as it breedeth their diſquietnes, ſo it prouoketh Gods diſpleaſure. *Iacob* therefore after long trauell, beeing placed with his Vncle *Laban*, and ſerving him foureteene yeares in labour and paine, (albeit hee was the Childe of promiſe, the Bleſſed of the Lord, Borne of a free woman, and that which is more, his Vncles bone and fleſh, and Lord of *Canaan*: not arguing with himſelfe as the worldly children of this earth: ſaying, ſhall I which am a free and wealthie mans ſonne be made a ſeruant? Shall I be a drudge in my kinſmans houſe, being ſent to marrie, and

A caueat for marriage.

Trouble and paine are deſtined to the Elect.

An example for children.

not

not to serve) had given him by *Laban* to wife for his good service (by which God blessed that little that *Laban* had before) his two daughters, *Lea* first, then *Rachell* with their handmaides, *Bilha* and *Zilpha*: of whom, according to the promise made to him in *Bethèll*, that his seede should be multiplied, hee begate twelue sonnes, twelue godly fathers of the earth.

A godly note for seruants.

Ruben.	*Dan.*	*Isachar.*
Simeon.	*Neptalin.*	*Zebulon.*
Levi.	*Gad.*	*Ioseph.*
Iuda.	*Aser*	*Benjamin.*

Thus hee being blessed of the Lord as well in children as in substance, returned againe to his native Countrey, hee and his children there to live, and there to die. But behold the divine providence of God after three and thirtie yeeres expired, hee was removed from *Canaan* to *Gosen* in *Egypt* by meane of his sonne *Ioseph* chiefe steward of *Pharaos* land, whom his brethren heeretofore had sold. Where, when he had lived 17. yeeres, and seene his family encreased exceedingly, to his great joy and comfort no doubt, especially all the other Countries about being plagued

Mans life is but a pilgrimage.

God alway provideth for the righteous.

ued with a great famine, and hee by Gods mercie not greatly feeling the fame, perceiving alſo his troubleſome pilgrimage drawing to an end called his ſonne *Ioſeph* unto him, and ſaid, *If I have found grace in thy ſight, Oh put thy hand under my thigh* (for in this order they tooke an oath in *Iacobs* time) *deale mercifully with me and truely, bury me not in Egypt, but let me ſleepe with my Fathers*: Where noting his ſure faith in the promiſe of God made to his fathers, willed him to looke for *Canaan* his hoped inheritance, and not to truſt in *Pharaos* land. To which his requeſt, when *Ioſeph* his loving ſonne obediently did condeſcend; *Iacob* taking a little more ſtrength unto him, and ſitting up, deſirous alſo to ſhew foorth the great goodneſſe of the Lord in preſerving him and his, ſaid: *GOD Almightie appeared unto me at* Luz *in the Land of* Ca*naan, and bleſſed mee: ſaying, Behold, I will make thee fruitfull, and cauſe thee to multiplie, and will make a great number of people of thee, and will give this Land unto thy ſeed for an everlaſting poſſeſſion. Thy ſonnes* Manaſſes *and* Ephraim, *I take as mine owne, their owne brethren ſhall be called after their name. As I came from* Me-

Parents ought to tell their children Gods bleſſings.

That is, ſhall be under their tribes.

ſopo-

ſopotamia, Rachel *dyed in the Land of Canaan, and was buried by the way to* Ephratha, *the ſame is* Bethlehem.

Then *Iacob*, albeit ſomewhat dimme for age, beholding *Ioſephs* two ſonnes, ſaid *What are theſe?* To whom *Ioſeph* anſwered *They are my ſonnes which God hath given mee. O bring them to mee*, ſaid *Iacob*, *and let me bleſſe thee. I had not thought to have ſeene thy face* Ioſeph, *yet lo, God hath ſhewed mee thy ſeed.*

God, in whoſe ſight my Fathers Abraham, *and* Iſaac *did walke: GOD which hath fedde me all my life long unto this day, and the Angell which hath delivered me from all evil, bleſſe theſe laddes, and let my name be named on them, and the name of my Fathers*, Abraham *and* Iſaac, *and that they may grow in a multitud in the midſt of the earth.*

CHRIST.

Counted as one of his children, not that they ſhould pray unto him being dead. as Eckius gatheted.

Then as *Ioſeph* lifted his Fathers hand from *Ephraim* to *Manaſſes the elder*, Iacob ſaid, *Let it bee, I know well my ſonne, hee ſhall alſo bee a great people, but his younger Brother ſhall bee greater: in thee let Iſraell bleſſe and ſay, GOD make thee as* Ephraim *and* Manaſſes. After this hee fainting ſaid, *Behold* Ioſeph *I die, God ſhal be with you, and bring you againe to the*

Godhath mercie on whom hee will.

By faith Iacob divideth the Land, as yet but hoped for,

land of your Fathers. Moreover, I give unto thee a portion of land above thy brethren, Which I conquered by sword and bow of the Amorites. And come you hither also, O my children, that I may tell you what shall come on you in the last dayes: Gather ye together, and heare yee sonnes of Iacob, harken unto Israell your Father.

Begotten in my youth.

Ruben my first borne, my might, my strength, excellent in dignitie and power unconstant as water, thou shalt not excell because thou didst defile my couch.

Levi had no Tribe and Simeon was under Iuda. Iudg. ca. 1.

Simeon and Levi, Brethren in evill whose in your wrath slew a man, and in your self-Will digged downe a Wall: Cursed bee your wrath for it was shamelesse and your fiercenesse, for it was cruell. I will divide you in Iacob, and scatter you in Israel.

Blessings of Iuda a worthy captaine.

Iuda, thy hand shall bee on the necke of thine enemies Thy brethren shall stoupe unto thee: as a Lyons whelpe shalt thou come up from the spoyle: thou shalt couch as a Lyon, and as a Lyoness. Who shall stirre thee up? 2. The Scepter shall not depart from thee, nor a law-giver from betweene thy feete, untill Shiloch come, all Nations shall seeke after him. 3. Thou shalt binde thy asse fole to the Vine, and the asses colt to the best Vine; thou shalt wash thy garment

2 A Noble Prince, Christ.

3. A fertile Land.

wine, and thy cloke in the blood of grapes: thy eyes shall be red with wine, and thy teeth white with milke.

Zabulon, *thou shalt dwell by the sea side, & thou shalt be an Haven for ships: thy border shall bee unto* Zidon.

Iachar, *thou shalt bee a strong Asse, couchiug downe betweene two burthens: And thou shalt see that rest is good, and that the Land is pleasant, and shalt bow thy shoulder to beare, and shalt bee subject unto tribute.*

Dan, *thou shalt judge the people, as one of the Tribes of Israell.* Dan *thou shalt bee a serpent by the way, an Adder by the path, byting the horse heele, so that his rider shall fall backward.* Then *Iacob* foreseeing in his mind the great calamitie that should betide his posteritie, comforting himself, & resting in Gods promise, cryed out with heart and mind: *O Lord, I have waited for thy salvation.* Iudg. 13.14.15 16.

Gad, *an hoast of men shal overcome thee, but thou shalt overcome at the last.* Iosu. 1. 21

And what shall I say to Aser? *his bread shall bee fat, and hee shall have pleasures for a King.* Num. 33?

Neptalim *is a hynde, sent for a present, giving goodly words.* Iudg. 4. 5

The bleſſing of Ioſeph.

Ioſeph, *is a flouriſhing Bough by a Well ſide, the ſmall boughes ſhall runne upon the Wall. The Archers ſhot againſt him and hated him: but his bow was made ſtrong and his Armes ſtrengthned by the hands of the almightie God of* Iacob. *Out of him ſhall come an Heardman, a ſtone in* Iſrael. *All theſe things ſhall come from my Fathers. God which hath helped thee, and bleſſed thee with bleſſings of the Heaven, with bleſſings of the deepe beneath with bleſſings of the breaſts and wombe. The bleſſings of (mee) thy Father, that I give thee, are ſtronger then the bleſſings that I had of mine elders. Vntill the end of the hilles of the world they ſhall bee on thy head.*

Encreaſe of familie.

All things come of God.

Benjamin *ſhall ravine as a Wolfe, in the morning hee ſhall devoure the prey, and at night divide the ſpoyle. And now when I ſhall be gathered to my people, bury me with my Father, in the cave that is in the Field of* Ephron *the Hethite, in the cave that is in the field of* Machpelath, *which is before* Mamre, *in the Land of* Canaan, *which* Abraham *bought, with the Field of* Ephron *the Hethite, for a poſſeſſion to burie in, where as was buried* Abraham *and* Sara *his Wife, and* Iſaac *with* Rebecca *and there I buried* Lea. *The Field and the Cave that is therein,*

Not for the holyneſſe of the place, but for memory of Gods promiſes

herein, was bought of the Children of
leth.

When *Iacob* had made an end of com-
manding all that hee would unto his ſons,
aving lived one hundreth fourty & ſeven
eares, hee plucked up his feet into the
ed, and quickly dyed. Then *Ioſeph* fal- A token of a
ng upon his Fathers face, and kiſſing good conſci-
im with teares, cauſed him to be embal- ence.
ned by Phyſitions, to the ſpace of fourtie
ayes, and mourned for him threeſcore
nd tenne daves. Who departing from
Egypt into *Canaan*, with noble men of
he Land in Chariots and horſemen, bu-
ied him in the place which *Iacob* had ap-
pointed.

The

The Teſtament of *Ruben*, made t
his Children at his death, concer-
ning the things that he had in his
minde, by the ſuggeſtion of
the ſpirit of foreknowledge.

Behold the pot, the beare, the bed,
doe note the ſtrength the luſt
Of Ruben, *and unconſtant head,*
who therefore was accurſt.

The Teſtament of *Ruben.*

THis is the Copy of *Rubens* teſta
ment, concerning all the thing
which he gaue in charge to hi
children before he died, in the 12
yeare of his life. Two yeares after the de
ceaſe of *Ioſeph* his children and children
children came to viſite him in his ſickne
and he ſaid unto them,

My children, I die and goe the way
my Fathers. And ſeeing there his brethr
Iuda, *Gad*, and *Aſer*, he ſaid unto them
Liſt me up, my brethren, that I may te
yo

you and my children the things that I have hidden in my heart, for I am hencefoorth drawing to my long home. Then standing up, he kissed them, and weeping said; Hearken my brethren, and you my children give eare to the words of your father *Ruben*, marke what I give in charge to you. Behold, I command you this day before the God of heaven, that yee walke not in the ignorance of youthfullnes and fornication, wherein I overshot my selfe and defiled the bed of my father *Iacob*. For I assure you that the Lord did therefore stricke mee with a sore plague in my flanks the space of 7. moneths and [a] I had perished if my father [b] *Iacob* had not prayed to the Lord for mee, because hee was minded to have slaine mee. I was thirtie yeares old when I did this evill in the sight of the Lord, and seven moneths was I sicke to the death, and with a free heart did I seaven yeare penitance before the Lord, I dranke no wine nor strong drinke: no flesh came within my mouth: I tasted not any fine bread but I mourned for my sinne, for it was great, and there shall none such be done in *Israel*. And now my sonnes heare mee, that I may shew you what I saw concerning the seaven spirits of error in

Death is our long home.

Fornication plaged Gen. 35

a prayer and repentance stayeth Gods wrath.

b The blessing and prayer of a father to God for his children, of what benefite.

In repentance the heart is to be considered, not externall action.

The 8 instruments wherby man worketh and the effect of them.

in my repentance. *Belial* giveth ſeaven ſpirits againſt a man, which are welſprings of youthful works: and ſeaven ſpirits are given man in his creation, whereby all his works are done. The firſt is the ſpirit of life, wherewith is created his being. The ſecond is the ſpirit of ſeeing, wherewith commeth luſting. The third the ſpirit of hearing, wherwith commeth learning. The fourth is the ſpirit of ſmelling, wherewith commeth delight, by drawing in of the aire, and by breathing of it out againe. The fift is the ſpirit of ſpeach wherewith knowledge is made. The ſixt is the ſpirit of Taſting, whereof commeth the feeding upon the things that are to be eaten and drunke, and through them is engendered ſtrength, becauſe the ſubſtance of ſtrength is in meate. The ſeaventh is the ſpirit of ſeede and generation, wherewith entereth in the luſt of pleaſure.

1. Life.
2. Seeing.
3. Hearing.
4. Smelling.
5. Speach.
6. Taſting
7. Seed and of what property

For this cauſe it is the laſt of creation, and the firſt of youth, becauſe it is full of Ignorance, and Ignorance leadeth the younger ſort as a blind body into the ditch and as an Oxe to the ſtall. Among al theſe is the eight ſpirit, which is of ſleepe, with whom is created the waſting away of nature and the image of death. With theſe ſpirits, are mingled the ſpirits of errour.

Sleepe and of what property
Eight ſpirits of errour, and of what property.

Whereof the firſt is the ſpirit of leachery who lyeth within in the nature and ſenſes of man. The ſecond ſpirit unſatiablenes lyeth in the belly. The third ſpirit of ſtriſe lieth in the Liver, and in choler. The fourth ſpirit is of bravery and gallantnes, that the party may ſeeme comely by exceſſe. The fifth is the ſpirit of pride, which moueth a man to minde over great things or to thinke well of himſelfe. The ſixt is the ſpirit of lying or vaine glorioufnes in boaſting a mans ſelfe, and in deſire to file his talke concerning his own kindred and acquaintance. The ſeventh is the ſpirit of unrighteouſneſſe which ſtirreth up the affections that a man ſhould performe the luſtfull pleaſures of his heart. For unrighteouſnes worketh with all the other ſpirits, by taking guile unto him. Vnto all theſe ſpirits is matched the eight ſpirit, which is the ſpirit of ſleepe or ſluggiſhneſſe, in errour and imagination, and ſo the ſoules of yong folkes periſh, becauſe their minds are darkned and hidden from the truth, and underſtand not the law of the Lord, neither obey the doctrine of their fathers, as befell to mee in my youth. But now my children, love the truth, and that ſhall preſerue you. Hearken to your ſa-

1 Lechery.

2 Gluttony
3 Envy.

4 Braverie.

5 Pryde, of what property:

6 Vaine glory, in what it conſiſteth,

7 Vnrighteouſnes.

8 Willfull ignorance.

Diſcommodities of ignorance.

Ring-leaders to fornication.

Father *Ruben*, and let not your eyes 1 run gazing after women, neither be ye 2 alone with a woman that is maried, neither doe ye ſeeke about 3 what women are doing. For if I had not ſeene *Bilha* bathing her ſelfe in a ſecreet place, I had not fallen into that great wickednes. But my mind ran ſo upon the naked woman, that it ſuffered mee not to ſleepe till I had committed abhomination. For while my father *Iacob* was away at his father *Iſaaks*, and I in *Gader* hard by *Ephrata*, a houſe of BETHLEEM, *Bilha* fell 4 drunken, and as ſhee lay aſleepe uncovered in her chamber, I went in ſo, and ſeeing her nakedneſſe, wrought wickedneſſe with her: & leaveing her aſleepe went my way. By and by an Angell of God bewrayed my wickedneſſe to my Father *Iacob*, who comming home mourned for mee, and touched not *Bilha* any more. Therefore looke not vpon the beautie of women, neither muſe you upon their doings, but walke ye with a ſingle heart in the feare of our Lord God buſying your ſelves about ſome worke, & keeping your ſelves occupied either in learning or about your flocks, untill ſuch time as God give you ſuch wives as he liſteth, leaſt you doe ſuffer as I have done.

1 A greedy eye.
2 Cloſe company with women.
3 Buſie queſtions.
4 Drunkennes
Nothing ſo ſecretly done, but ſhall be open.
A godly caveat.
Labour a preſervatiue from fornication.

I durſt not looke my father in the face to his dying day, nor ſpeake to any of my brethren for ſhame, my conſcience biteth me even yet ſtill for my ſinne. But my father comforted me, and prayed for me unto the Lord, that his wrath might paſſe away from mee, as the Lord himſelfe ſhewed unto mee. Therefore from that time foorth I was kept from ſinning any more. And you my children likewiſe keepe ye that I ſhall tell you, and you ſhall not ſinne. For Fornication is the deſtruction of the ſoule ſeperating it from God, and making it to draw unto Idols becauſe it leadeth the minde and underſtanding into error, and bringeth men to their grave before their time. For whoredome hath undone mauy men. And although a man be ancient or noble, yet doth it ſhame him and make him a laughing ſtocke, both before *Belial*, and the ſonnes of men. But *Ioſeph* becauſe he kept himſelfe from all women, and cleanſed his thoughts from all fornication found favour both before the Lord and men. The *Egyptian* woman did much to him by uſing the help of witches, and by offering him ſlaber-ſauces: but the purpoſe of his minde admitted no noyſome deſire. For this cauſe, the God of our Fathers

A guilty conſcience is a great burden.

The fruite of fornication.
1 Deſtruction of the ſoule.
2 Idolatry.
3 Shortnes of life.
4 Ignominious ſhame.

Ioſephs chaſtity rewarded.

Fathers delivered him from al death, both ſeene & unſeen. For if fornication overrule not your minde, neither ſhall *Belial* prevaile againſt you. Women are hurtfull things, my ſonnes, becauſe that when they want power and ſtrength againſt a man, they worke guilefully to draw him to thē by traines: and whom they cannot overmatch in ſtrength, him they overcome by deceit. For the Angel of the Lord which taught mee, told mee of them, that they be overmaſtered with the ſpirit of fornication more then men bee, and that they be euer practiſing in their hearts againſt men, firſt making their mindes to erre by decking of themſelves, then ſhading their poiſon into them by ſight, and finally catching them priſoners by their doings: for a woman is not able for to inforce a man. Therefore my ſons flie fornication charge your wives and daughters that they trim not their heads, and will them to chaſten their lookes: for every woman that dealeth deceitfully in theſe things, is reſerved to the puniſhment of the world to come. For by ſuch meanes were the watchers deceived before the floud: as ſoone they ſaw them they fell in love one with another, and conceived a

properties of unchaſt women.

A note for gariſh attire and wanton looks.

An example of this miſchiefe. Gen. 6.

working

ing in their mindes, and turned themselves into the shape of men, and appeared to them in their companying with their husbands: and the woman by conceiuing the the desire of them in the imagination of their minde, brought foorth Giants. For the watches appeared to them of height vnto Heaven. Therefore keepe your selues from fornication: and if yee intend to haue a cleane minde, keepe your senses from all women, and forbid them likewise the company of men, that they may haue also cleane mindes. For although continuall companyings doe not alwayes worke wickednes, yet breede they incurable stings to them, & to us everlasting shame before *Belial*, because that fornicatiō hath neither vnderstanding or godlinesse in it, and all enviousnes dwelleth in the desire thereof, and for that cause yee shall enny the children of *Levi*, and seeke to bee exalted aboue them, but ye shall not be able to compasse it: for God will avenge them and you shall die a dangerous death: for vnto *Levi* and *Iuda*, hath the Lord given the soveraignty, and vnto mee, and *Dan* and *Joseph*, hath hee granted to be Princes with them. Wherefore I charge you, heare *Levi* for hee shall know the law of the

Teachers infectious company corrupteth the mind.

Enuy accompanieth fornication, shame followeth. Gene. 49.

the Lord, and deale forth judgement, and offer ſacrifices, for all ISRAEL, till the ful time of Chriſt, the chiefe Prieſt, becauſe the Lord hath ſpoken it. I charge you by the God of heaven, that every of you doe deale faithfully with his neighbour, and ſticke unto *Levi* in humblenes of hart that ye may receiue bleſſing at his mouth: for he ſhall bleſſe Iſrael and Iuda. God hath choſen Iuda to bee the King of all people wherefore worſhip you his ſeede, for he ſhal die for you in battels both viſible & inviſible, and ſhall raigne ouer you world without end.

He propheci-eth of Chriſt. Faithfull deal-ing with neigh bours. Gen. 5. 49.

Ruben having given his Children the forefaid charge, and bleſſed them, dyed: Then they put him in a coffin, & carying him out of *Egypt* buried him at *Hebron*, in the double caue where his Fathers ſlept.

The

The Teſtament of *Simeon*, made to *his children at his death*, concerning Envy.

The heart in womans mouth, the face,
the ſword, the wolfe, the cap:
All theſe paint out the envious race,
that run to their miſhap.

The Teſtament of *Simeon*.

THE Copy of *Symeons* words which hee ſpake unto his ſonnes at his death, in the hundreth and twentie yeare of his life, in the which *Ioſeph* dyed. For they came to viſit him upon his death bed, and he ſitting up, kiſſed them, ſaying.

Harke my Children, heare mee your Father *Simeon*, whatſoever I have in my heart. I am my father *Iacobs* ſecond ſonne, and my mother *Lea* named mee *Simeon*, becauſe the Lord heard her prayer. I became verie mightie, I went through with my doings, and was not afraid of any thing. Gen. 29

thing. For my heart was ſtout, my mind unmoveable, and my ſtomacke vndiſcouragcable: for hardines is given of the high eſt into mens ſoules and bodies. In thoſe dayes I envyed *Ioſeph*, becauſe my father loved him: I hardned my heart againſt him to kill him, becauſe the Prince of errour ſendeth foorth the ſpirit of envy, ſo blinded my minde that I could not take heed to ſpare my Father *Iacob*. But his God, and the God of his fathers, ſending his Angell, did rid him out of my hands. For while I went into *Sychem* to cary tar for our flockes, and *Ruben* into *Dotaim*, where all our neceſſaries were laid up in ſtore: our brother *Iuda* ſold him to the *Iſmaelits*; and therefore when my brother was come againe, hee was ſory, for he intended to have conveyed himſelfe againe to our father. But I was angrie with *Iuda*, for letting him goe alive, and bare him grudge five moneths after: howbeit God letted mee, and reſtrained the working of my hands; for my right hand was halfe withered up for 7. dayes together. Then did I perceive (my ſonnes) that that befell mee for *Iofephs* ſake: whereupon I repented ſoone after, and beſought the Lord to reſtore my hand, and I would abſtaine from

Hardineſſe of whom it is:

Gen: 37.

Man purpoſeth God diſpoſeth.

from al rancor, envie, & folly. For I knew I had conceived a wicked thought against the Lord, and against my Father *Iacob*, for my brother *Iosephs*-sake whom I envied.

Now therefore my children, keepe your selves from the spirits of error and envy. For envy overruleth the [a] minde of everie Man, suffring [b] him not to eat or drink in rest, or to doe any good thing, and is alwaies egging him to [c] slay the partie whom hee envieth, and [d] pining away at his prosperitie. Two yeares together I punished my soule with fasting in the feare of the Lord. For I knew that the way to deliver me from envie, was the feare of the Lord. If a man flie unto the Lord, the wicked spirit flieth from him, so as his minde becommeth meeke, and of spiteful he becommeth pitifull, bearing no grudge towards such as loue him, and so his envy ceaseth: and because my father saw me sad, he asked me the cause of it. To whom I lyed, saying; I have a paine in my stomach: for I was sorriest of all my Brothers, for that I had beene the cause of *Iosephs* selling into *Egypt*. And when I came into *Egypt*, and was put in ward by him as a spie; Then perceived I, that I was justly punished, and I was not sory for

Enuie described.

[a] Blindeth the minde.

[b] hindereth sustenance.

[c] Provoketh murder.

[d] pineth at mens prosperity.

A remidy against envy.

Gen. 42.

Ioſeph merci-full to his bre-thren. Gene, 50,

it. But *Ioſeph* beeing a good man, and ha-ving Gods ſpirit in him, and being full o-ly, and pittie and mercy minded not to doe me-and ap-any harme, but loved mee as well as the pern-reſidue of my brethren. Therfore my chil-poyſon-dren keepe your ſelves from all ſpite and-face, b-envy, and walke in ſingleneſſe of minde-cauſe n-and good conſcience, after the example o-ne had-your fathers brother, that God may give-rance-you grace, glory, and bleſſedneſſe upon-your h-your heads as you ſee in him. Of all the-walke-dayes of his life, he did never caſt us in-favou-the teeth with it, but loved us as his own-that y-ſoule, and more then his owne Children-dome-honouring us, and giving us riches, cat-parati-tell, and corne abundantly. You there-go Be-fore my children love ye one another with-writt-a good heart, and put from you the ſpirit-be co-of Envie; for it maketh a mans ſoule to-vi wr-grow ſavage, marreth his body, bree-preva-deth wrath and war in his thoughts, ſet-fight-teth his blood on fire, driveth him out o-Tent-his wits, and ſuffereth not reaſon to beare-*Levi*-any ſway or rule. Moreover, it taketh a-taine-way his ſleepe, diſquieteth his minde, and his b-maketh his body to tremble. For euen in-thin-ſleepe ſome ſpice of imagined malice gna-from-weth him, cumbring his ſoule with Spi-put-rits of miſchiefe, making his body ghaſt-neck-ly a ro-

A ſure token of good nature

Properties of envy, Corruption of life: Diſtēperatur of body: Small ſleepe:

ly, and his minde affrighted with trouble and appearing unto men, as it were with a pernicious ſpirit, and powring out of poyſon. Therefore was *Ioſeph* faire of face, beautifull and comely to behold, because no wicked thing dwelt in him, for he had a countenance cleare from combrance of minde. And now my children, let your hearts be meeke before the Lord, and walke right before men: ſo ſhall yee finde favour both with God & man: & beware that ye fall not to whoredome. For whoredome is the mother of all naughtines, ſeparating a man from God, & ſending him to Belial. For I have ſeene in *Enoches* writtings, that you and your children ſhal be corrupted with whordome, and do *Levi* wrong by the ſword. But they ſhal not prevaile againſt *Levi*, becauſe hee ſhall fight the Lords battells, and take all your Tents, and verie few ſhall be divided in *Levi* and *Iuda*, for he ſhall be your Captaine, as my father *Iacob* prophecied in his bleſſings. Behold I tell you all theſe things afore hand, that I may be cleare from the ſin of your ſoules. Now if you put from you all enviouſnes, and all ſtiffenecknedneſſe, all my bones ſhall flooriſh as a roſe in *Iſrael*, and my fleſh as a Lillie in

Gene. 39. A token of a quiet minde.

Effects of whoredome. Gene. 49.

Parents teaching not their children are guilty.

Cōmodities of concord.

Iacob, and my ſauor ſhall be as the ſent of *Libanus*, & my holy ones ſhal be multiplied as the Cedars for ever, & their bough ſhall ſpreade out in length for ever more. Then ſhal the ſeed of *Chanaan* periſh together with all the remnant of *Amaleck*. All the *Capadocians* ſhall periſh, and all the *Scythians* ſhall likewiſe be deſtroyed. Then ſhall the land of *Cham* faile, and all the people goe to wreck. Then ſhall the Earth reſt from trouble, and all men under Heaven from warre. Then ſhall Sem be glorified, when the great Lord God of *Iſrael* appeareth upon earth as a man, to ſaue *Adam* in him. Then ſhall the ſpirits of error be troden under foote, and men ſhall reigne ouer hurtfull fiends: then ſhall I ariſe againe to joy, and bleſſe the higheſt in his wonderfull works: for God taking a body upon him, and eating with men, ſhall ſaue men. And now my childre obey *Leui*, and you ſhall be deliuered by *Iuda*: and aduance not your ſelues aboue theſe two tribes, for of them two ſhal the ſauing health of God ſpring unto us. For the Lord ſhall ſet up, of *Leui* the Prince of prieſts, and *Iuda* the King of Kings, God and man. So ſhall he ſaue all the *Gentiles*, and the of-ſpring of *Iſrael*. For theſe things

Exod. 17.

Iob. 1.

The fruite of obedience. Gene. 49.

A note for parents.

hings ſake I charge you to command our children, to keepe theſe things thoughout all their generations.

And *Symeon* making an end of theſe his ſayings and commandements to his children, ſleept with his fathers, when as he was of the age of an hundreth & twẽty yeares. And then they laid him in a coffin of wood that rotteth not, that they might cary his bones againe into *Hebron*. & they conueyed him privily in the warre of the *Egyptians*. For the *Egyptians* kept the bones of *Ioſeph* in the Kings treaſurie. For their inchanters told them, that when ſoever *Ioſephs* bones were caried away there ſhould be ſuch a plague of miſt and darkeneſſe among the *Egyptians*, as one brother ſhould not know another, no not even by torchlight; and *Simeons* children bewailed their Father according to the law of mourning, & continued in *Egypt* till the day of their departing, thence under the hand of *Moyſes*.

The

The Teſtament of *Levi*, made to *his children at his death*, concerning Prieſthood.

Flye ſinne, bee juſt, rage not, give light,
yee Preachers of Gods Word:
For what elſe ſheweth Sunne and Moone,
Dame Venus, Wolfe, and Sword.

The Teſtament of *Levi*.

THE Copie of *Levies* words namely which he ſpake to his children, concerning all the things which they ſhould doe, and which ſhould happen unto them, untill the day of judgement. Hee was in wealth when he called them unto him, for he knew before when hee ſhould die. So when they were come together hee ſaid unto them,

Levi his birth and countrie. Gen. 34.

I *Levi* was bred and borne in *Charran*, and afterward came with my father into *Sichem*. I was at that time but young, about 20 years old when I helped my brother *Simeon* to revenge our ſiſter *Dina* againſt

gainſt *Hemor*. Now as wee were feeding our flockes in *Abelmeul*, the ſpirit of the underſtanding of the Lord came upon me, and I ſaw all men underminding their own wayes, and how unrighteouſnes had builded her ſelfe a foretreſſe, & wickednes ſate upon the tower therof. And I was ſory for mankynd, and beſought the Lord to ſave them. Then fell there a ſleepe upon me, and I ſaw a verie high mountaine: It was the mountaine of *Aſſis*, in *Abelmeul*. And beholl the heavens opned, and the Angell of God ſaid unto mee: *Levi*, come hither: and went from the firſt heaven to the ſecond, and there ſaw the water hanging betweene the one and the other. And I ſaw the third heavē much brighter then them both for the height thereof was infinite. And I ſaid to the Angell, what meaneth this? And the Angell anſwered mee, Marvell not at theſe things, for thou ſhalt ſee foure heavens yet brighter, & without compariſon when thou cōmeſt up to them For thou ſhalt ſtand by the Lord, and bee his Miniſter and utter his ſecrets unto men, and preach of the deliverer of *Iſrael* which is to come: By thee & by *Iuda* the Lord will apeare to men to ſave all mankynd in them. Thy life ſhall depend upon the

Love of a true Paſtor.

The viſion of Levi.

CHRIST.

CHRIST.

the Lord by him shalt thou have thy fields vine-yards, fruits, gold, and silver. Therefore harken as touching the seven heavens. The lowest is most lowring, because it is neerest to al the unrighteousnes of men. The second hath fire, snow, and yce, prepared by the Lords appointment against the day of Gods righteous judgement. In it are all the spirits of vengeance for the punishing of the wicked. In the third are the powers of hosts ordained against the day of judgement, to take vengeance upon the spirits of error & *Belial*. In the fourth above these, are the Saints: for in the higher places dwelleth great glorie in the holy of holies above all holinesse. In the next unto this are the angels that doe service in Gods presence & seeke his favour in all the ignorance of the righteous. They offer to the LORD the sweete savour of a reasonable service, a sacrifice without blood. In the other that is under this, are the angels that bring answeres from the angels in Gods presence. In that which is above it, are the thrones and potestates, wherein is continuall offering up of Hymnes unto God. Therefore whensoever the Lord looketh upon us, all of us are moved; yea, and eve Heaven,

earth,

earth, and the bottomlesse deepe are mo-
ved at the sight of his greatnesse: but the
children of men being witlesse, shall sinne
and provoke the highest unto wrath.
Now therefore understand that the Lord
will execute judgement upon the children
of men. Because that men will still conti-
nue in unbeliefe and unrighteousnesse, e-
ven when the stone shall cleave asunder,
the Sunne bee darkned, the waters dryed
up, the fire quake, and all creatures bee
troubled at the fainting of the invisible
Spirit, and the spoyling of hell in the pas-
sion of the highest. Therefore shall they
be condemned to punishment. The high-
est then hath heard thy prayer, to separate
thee from unrighteousnes, & to make thee
his sonne and servant, and a minister in
his presence, a lanterne of knowledge to
lighten *Iacob* throughly, and to bee as a
day sunne among the children of *Israel*,
and unto thee and thy seed shal the power
of blessing bee given, till God visit all Na-
tions in the bowelles of the mercy of his
Sonne for ever. Nevertheless thy sonnes
shall lay their hands upon him to crucifie
him, and for this cause is wisedome and
understanding given unto thee, to give thy
children knowledge of him, because that

A Minister what he should bee of himselfe not righteous. Math. 5

End of the Priesthood prophecied.

Christ his passion prophecied.

if

if they blesse him, they shall bee blessed, and they that curse him shall perish in his sight. And the Angel opned me the gates of Heaven, and I saw the holy Temple, CHRIST. and the Highest sitting on the throne of glorie, and hee said unto me; *Levi*, I have given thee the blessings of the Priesthood, till I come my selfe to dwell in the midst of *Israell*. Then the Angell brought mee downe to the earth, and gave me a shield and a sword, saying, Execute vengeance in *Sichem* for *Dina*, and I will bee with thee, for GOD hath sent mee. And at that time I slew the sons of *Hemor*, as it Gen. 34 is written in the Tables of Heaven. And I said unto him, LORD I pray thee tell me thy name, that I may call upon thee in the time of my trouble. And hee answered, CHRIST our Redeemer. I am an Angel which excuseth *Israel*, that hee might not bee stricken for ever, because all wicked Spirits lye in waite for him. Afterward being awaked as it were out of sleep, I blessed the most Highest, & the Angell that excuseth the offspring of *Israel*, and all righteous men. And when I came to my Father, I found an Aspe of brasse, whereupon the hill tooke the name of *Asphis*, which is hard by *Gebat*, on the right side of *Abila*. And I laid up these

sayings

sayings in my heart, and I counselled my Father and my brother Ruben, to perswade the sonnes of *Hemor* to be circumcised, because I was zealously grieved for the abhomination which they had wroght in *Israel*. For first of all I killed *Sichem*, & then *Simeon* killed *Hemor*, and after us came our brother, who smote the City with the edge of the sword. When my father heard of it hee was angrie, because they had received circumcision, and were killed afterward, and therefore hee dealt otherwise with us in blessing. For we sinned in doing it against his will, and he fell sick the same day. But I knew then the Lord intended evill to the *Sichemites*, because they had heeretofore purposed to have done the like unto *Sara*, as they did unto our sister *Dina*: but God letted them. And they persecuted our father *Abraham* (as then a stranger) and carried away his catell, and furthermore did beat *Ieblao* very sore, who was borne in his house. After the same manner dealt they with all other strangers, taking away their wives from them by force, and driving the men themselves out of their countries. For which cause the wrath of the Lord came upon them in the end. And I said to my

The zeale of a Minister.

Gene. 34.

Gene. 34

Gene. 49

The manner not the doing rebuked.

The sin of the Sichemites.

Raped Dina.

Persecuted strangers.

Gene. 12

Ravished their wives.

Father

Father: Sir be not offended: for God will bring the *Canaanites* to nothing before thee, and give their land unto thee, and to thy holy one after thee. For from henceforth *Sichem* ſhal be called the the City of fooles, becauſe that as men doe ſcorne fooles, ſo have we ſcorned them for their working of folly in *Iſrael*, in taking away our ſiſter for to defile her. Then came we into *Bethel*, and there when I had ſacrificed threeſcore and ten dayes together, I ſaw the thing againe as I had ſeene it before. And I ſaw ſeaven men in white raiment, ſaying unto mee: Vp, put on the Stole of prieſthood, the crowne of righteouſnes, the Reaſonall of underſtanding, the Robe of truth, the breaſtplate of faith, the Miter of holyneſſe, and the Ephod of prophecie. And ſo everie of them bringing ſomething with him, did put them upon mee: ſaying, Be thou henceforth the Lords Prieſt, thou and thy ſeed for evermore. The firſt of them annointed mee with holy oyle, and gave me the ſcepter of judgement. The ſecond waſhed mee with cleane water, and fed me with bread and wine, that is to wit, with the moſt holy of holyes, and cloathed mee with a glorious robe downe to the ground. The third

Gene. 35

The miniſtry deſcribed. Exod. 28 Levit. 8

third did put upon mee a silken garment like unto an Ephod. The fourth girded mee with a girdle like unto purple. The fift gave unto mee an Olive bough, verie full of fatnesse. The sixt did set the Mitre of preisthood upon my head. The seventh filled my hands with incense, to the intent I should execute the office of priest unto the Lord. And hee said unto mee, *Levi*, unto three principall things is thy seede appointed of God: namely, to bee a signe of the glorious Lord that is to come, and hee that believeth shall bee the first. The great lot shall not fall upon him, the second shall bee in priesthood, and the third shall have a new name, because a King shal rise up in *Iuda*, and renew my priesthood, according to the figure of the *Gentiles*, among all Nations. But the comming of him is unvtterable, as who shall bee the Prophet of the Highest, borne of the seede of our Father *Abraham*. All the pleasant things of *Israel* shall bee given unto thee and to thy seed, and thou shalt eate all that is faire to see to, and thy seede shall distribute the Lords Table, and of them shall bee high Priests, Iudges, and Scribes: for in their mouth shall the holy things bee keept. When I awooke, I perceived that this

The three blessings of the family of Levi.

CHRIST prophecied.

A distributing excludeth the sole receiving of the Sacrament.

this vision was like the other, and I laid it up in mine heart, and shewed it not unto any man living upon the earth. The first two dayes I and *Iuda* went to our grandfather *Isaac*, and hee blessed me according to all the sayings of the visions that I had seene, but hee would not goe with us unto *Bethel*. But when we came to *Bethel*, my father *Iacob* saw in a vision concerning mee, that I should bee their priest before the Lord. And hee arose in the morning, and tithed all things to the Lord by mee. Then came we to *Hebron* to dwell there, and by and by *Isaac* called me to expound the Law of the Lord, according as Gods angell had shewed it to me, and he taught mee the Law of Priest-hood, Sacrifices, Burnt-offerings, Firstlings, Free-will offerings, and offerings for health. Everie day hee taught me understanding, and called upon me continually before the Lord, saying, My sonne, give no eare to the spirit of fornication, for he will follow thee and defile the holy things by thy seede. Therefore take thee a Wife in thy youth, such an one as hath not any blemish nor uncleanesse, nor is of the kindred of the Allophites, or of the Gentiles. And before thou enter into the holies, wash and likewise

Exod. 29
Levit. 1. 2, 3

An exhortation for Ministers.

A Minister may bee maried.
Levit. 21

He must come with a pure mind to execut his office.
Levit. 1, 2, 3, 4

wiſe ere thou ſacrificeſt, & alſo when thou haſt done, offer unto the Lord the fruits of the twelve trees that are ever green, as my father *Abraham* taught me to doe: and the fruite of all cleane beaſts, and of cleane foules offer thou in ſacrifice. Likewiſe offer up thy firſt borne of all things, and the firſt fruites of thy Vine, and ſprinkle all thy ſacrifices with ſalt. Now therfore my Sonnes, keepe yee all the things that I command you: for whatſoever I have heard of my Fathers, that have I told unto you. I am cleare from all the wickedneſſe and ſinne which you ſhall commit to the end of the world. Yee ſhall worke wickedneſſe againſt the Saviour of the world, & ye ſhall ſeduce *Iſrael*, ſtirring up much evill againſt him from the Lord, and dealing wickedly with him, ſo that *Ieruſalem* ſhall not continue, by reaſon of your naughtineſſe. The veile of the Temple ſhall bee rent aſunder, to diſcover your ſouleneſſe, and ye ſhall be ſcattered as priſoners among the Heathen, and be ſcorned, curſed, and trodden under foot. Nevertheleſſe, the houſe which the Lord ſhal chuſe, ſhall bee called *Ieruſalem*, as the booke of *Enoch* the righteous containeth. Therefore when I was twenty and eight yeares

A comfort for godly parents.

Prophecie of the deſtruction of Iſrael.

The Realme plaged, whoſe miniſtrie is wicked.

Gene. 36. Levi his progenie.

yeares old, I tooke a wife, whose name was *Melcha*, and shee conceived and bare mee a son, & called his name *Gershon*, because wee were but strangers in our land: For *Gershon* signifieth banishment. Now I knew of him that hee should not bee of the chiefe degree. The second was *Caath*, who was borne the five and thirtie yere. I saw a vision Eastward, how all the congregation stood up aloft, & therfore I called his name *Caath*, which signifieth the beginning of greatnesse and learning. The third was *Merari*, who was borne in the five and fiftie yeare of my life: And because his mother was hardly delivered of him, she called him *Merari*, which is as much to say as my bitternesse. And in the threescore and fourth yeare of my life, was my daughter *Iochebed* borne in *Egypt*: and so was I honourable among my brethren. Also my sonne *Gershon* tooke him a wife, which bare him *Lybni* and *Schimi*. The sonnes of *Caath* were *Amram*, *Ishuar*, *Hebron* and *Uziel*: and the sonnes of *Merari* were *Mahali* and *Mushi*. In the fourescore and fourteene yeare of my life, *Amram* tooke unto wife my daughter *Iochebed*, because that hee and shee were borne both on one day. I was eight yeare

Exod. 6

old

old when I entred into the land of *Canaan*, and eighteene yeare old when I entred into the office of Priesthood. At eight and twenty yeares I tooke a Wife, and at forty yeares old I entered into *Egypt* and behold yee be now my childrens children in the third generation. *Ioseph* died in the hundreth and tenth yeare. And now my children I warne you, feare the Lord your God with all your heart, and walke plainely in all things, according to his Law. Moreover, bring up your children in learning, that they may have understanding by reading the law of GOD, without ceasing all their life long. For whosoever knoweth Gods law, shal bee honoured and go whereseoever he will, he shall be no stranger: also he shall have more friends then his forefathers had, and many shall be glad to serue him, and to heare the law at his mouth. My sonnes, deale rightfully upon earth, that you may finde Heaven, and sowe good thinges in your mindes, that you may finde them in your life. For if ye sowe evill things, yee shal finde and reape all manner of combrance and trouble. Get ye wisedome in the feare of God: for if captivitie come, and Cities and Countries be destroyed,

Levi made priest at 18 yeares.

Maried at 28.

A note for parents.

Blessings of the learned Minister.

Wisedome a precious Iewell.

gold and ſilver and all poſſeſſions periſh but none can take away the wiſe man wiſedome, ſave only the blindnes of ungodlines and ſinne. For his wiſedome ſhal become a ſhield to him among his enemies, and make a ſtrange countrey to bee as his owne home, and cauſe him to finde friendſhip in the middeſt of his foes If he teach and doe ſuch things, he ſhal ſit with Kings, as did our brother *Ioſeph*

Sinne blindeth wiſedome.

Commodities of wiſedome.

And truely my Children, I know by the writtings of *Enoch*, that in the end ye ſhal doe wickedly, laying your hands moſt ſpitefully upon the Lord, and through you your brethren ſhall be confounded, and made a ſcorning ſtocke to all Nations. Howbeit our father *Iſrael* is cleare from the wickednes of the high Prieſts, which ſhall lay hands upon the Saviour of the World. The Heavens above the earth is cleane, and you be the lights of the heather as the Sunne and the Moone. What ſhal all the heathen doe, if you be overdarkned with wickedneſſe, and bring curſedneſſe upon your countrie folke, for whoſe ſake the light of the world is put into you, to inlighten al men withall? This light of the world ſhall you moſt wilfully ſlay, and teach commandements contrarie to the

CHRIST his death, and ſpitefulneſſe of the Iewes prophecied. Math. 27

Miniſters whhat they are.

righteouſ

righteousnes of God. Ye shall purloin the Lords offering, and filch away peeces of it. Before you doe your sacrifices unto the Lord, yea shall steale away the choisest things and eat them disdainefully with Harlots, teaching Commandements of couetousnesse. Yee shall defile maried women, and enforce maidens in *Ierusalem*, you shal match your selves with whoores and Harlots, you shall take the daughters of the Heathen unto wife, purifying them with unrighteous purifying, and your mingling shall be like unto *Sodome* and *Gomorrha*, and yee shal be swoln with wickednes in the Priest-hoode, insomuch that you shal most disdainefully and spitefully laugh the holy things to scorne, not onely vanting and boasting your selves against men, but also being puffed and swolne uppe with pride against the commandements of God. For this cause shall the Temple which the Lord shal have chosen, be undoubtedly left desolate in uncleannesse, and you your selves become captives to all Nations, and be loathed and abhord among them and receive endlesse shame and confusion, through Gods rightfull judgement: and all that see you, shall shunne you. And were it not for our

The wicked priesthood & their miserie described 1. Sam. 2.

A prophecy of their destruction.

A prophecy of Christs persecution, Marke the right portraiture of the shameling generation.

fathers *Abraham Isaac* and *Iacob*, there should not one of my seede be left upon earth. Furthermore, I know by the booke of *Enoch*, that you shall goe astray by the space of threescore and tenne weeks, and defile the Preisthood, staine the Sacrifices, destroy the Law, despise the sayings of the Prophets, frowardly persecute righteous folke, hate the godly, abhorre the sayings of soothfast men, and call him Hereticke that goeth about to renue the Law by the power of the Highest: and in the end yee shall kill him out of hand, as you thinke, not knowing that he shall rise againe, and so shall yee receive his innocent blood wilfully uppon your owne heads. For his sake shall your holy places be left desolate which you shal haue defiled, even by utter forswearing, and your dwelling shall not bee cleane, but you shall be accursed among the heathen, & despaire shall vexe you till he visite you againe and mercifully receive you through faith and water. And forsomuch as yee have heard of the threescore and tenne weekes heare ye also of the Priesthood. For in every Iubilie shall bee Priesthood. In the first Iubilie the first annointed into the priesthood shall be great, and talk to God

Christ and his members.

Ergo faith & the holy ghost iustifieth, and not merits.

s to his father, & his prieſthoood ſhal be
ll of the feare of the Lord, and in the day
f his gladneſſe hee ſhall riſe up vnto the
lvation of the World. In the ſecond Iu- 2
bilie, the annointed ſhall bee conceived
n the heavieneſſe of the beloved ſort, and
his prieſthood ſhall be honourable, and
hee ſhall bee glorieſied amongſt all men.
The third prieſt ſhall bee taken up in ſor- 3
row, and the fourth ſhall bee in grieſe, be- 4
cauſe the multitude of iniquities ſhall bee
laide upon him, and throughout all *Iſrael*
every man ſhal hate his neighbour. The
fift ſhall bee held faſt in darkneſſe, and 5
likewiſe the ſixt and the ſeventh. And in 6
the ſeventh ſhall bee ſuch abhomination 7
both before God and man, as I am not a-
ble to expreſſe, howbeit that the doores
thereof ſhall not bee knowen. For this
cauſe ſhall they bee in captivity & corrup-
tion, and their land and ſubſtance ſhall be
deſtroyed: but in the fift weeke, they ſhal
returne unto their deſolate countrey, and
renewe the Lords houſe. In the ſeaventh
weeke, ſhall come idolatrous prieſts, co-
uetous warriours, unrighteous ſcribes,
and filthie abuſers of men, children, and
beaſts. After that the Lord hath ſent ven-
geance upon them in the prieſthood, then

will

Christ and his true ministery described.

will GOD raise up a new Priest, unto whom all the Lords word shall bee opened: and he shall execute true judgement upon earth many dayes, and his starre shall arise in heaven. As a King shall hee shead forth the light of knowledge, in the open sunne-shine of the day, and hee shall be magnified over all the World, and be received and shine as the Sun upon the earth, and drive away all darkenesse, and there shall be peace upon all the earth. In his dayes the heavens shall rejoyce, the earth shall be glad, the clowds shal be merry, the knowledge of the Lord shall bee poured out upon the earth as the waters of the Seas, and the angels of glory that are in the Lords presence shall rejoyce in him. The heavens shal be opened, and out of the temple of glory shall sanctification come upon him with the fathers voice, as from *Abraham* the father of *Isaac*, and the glorie of the highest shal be spread out upon him, and the Spirit of understanding and sanctification shal rest upon him whereof hee shall give aboundantlie and mightily to his children in truth for evermore, and there shall none succeede him from generation to generation, Worlde without end. In his priesthood all sin shal

Christ lighteth the world

Baptisme of Christ prophecied.

come

come to an end, and the unrighteous shall cease from their naughtines: but the righteous shal rest in him. & hee shal open the gates of Paradise, & stay the threatning word against *Adam*, and feed the Lambs with the fruit of life, and the spirit of holines shall bee in them. Hee shall binde up *Belial*, & give his own children power to tread down hurtfull spirits, and the Lord shal rejoyce in his children, & accept thē as his beloued for evermore. Then shall *Abraham Isaac* & *Iacob* be glad, & then shal I and al saints rejoyce. Now my children ye have heard al. Therfore choose unto you either light or darknes, either the law of the Lord, or the works of *Belial*, & wee answered our father, saying: wee wil walke before the Lord according to his law. And our father said, the Lord is witnes, and his angels are witnesses, & I am a witnes, and you your selves are witnesses of the words of my mouth. And when we had answered, we wil be witnesses, *Levi* rested with this charge givē to his childrē. And he stretched out his feet, & was put to his fathers, when he had lived a 137. yeares, and they laid him in a coffin, and buried him afterward in *Hebron*, besides *Abraham*, *Isaac*, and *Iacob*.

No priesthood shal succede Christ priesthood of Christ how beneficial

Christ our propitiator.

Christ giveth power to his to tread downe spirits.

The

The Teſtament of *Iuda*, made to *his children at his death, concerning* valiantneſſe, covetouſneſſe, *and fornication.*

Loe heere the bleſſed princely ſtate
of Iuda, ſuffering not his mate.
The Scepter, Lyon, Purſe, and Crowne,
betoken glory and renowne.

The Teſtament of *Iuda.*

THe Copy of al the ſayings of *Iuda*, which hee ſpake unto his Children at the time of his death: when they were come together before him, hee ſaid unto them.

Iuda his exhortation: I was my fathers fourth ſonne, and my mother called mee *Iuda*, ſaying, I thanke the Lord for that he hath give me a fourth ſonne. I was ſwift of foote and paineful in my youth, and obeyed my Father in al things, and bleſſed my mother and my mothers ſiſters. And when I came into mans eſtate, my father *Iacob* prayed over me,

The duetie of children.

ne, saying: Thou shalt be a King and prosperous in all things. Behold, God gave me grace in all my workes both abroad, and at home. Vpon a time I saw a Hinde, and ran after her, and caught her, and made good meate of her for my Father. Also I outran the Roes, and overtooke all things that were in the fields, insomuch that I caught a wilde Mare, and tamed her. I plucked a kid out of the mouth of a Beare, and taking him by the paw, ouer-threwe him, and rent asunder all wilde beasts that turned upon mee, as if I had beene a dog. I encountred with a wilde Boare, and overrunning him, tare him in peeces. In *Hebron* a bastard Lion leapt upon a dogge and I catching him by the taile flung him away by and by, and he brast asunder. In the borders of *Gare* a wilde Bull was feeding in the fields, and I tooke him by the hornes, and swinged him about, and finally killed him. There came two Kings of the *Chananites* armed upon our flocke, and much people with them, and I alone running unto the flock, stept to King *Sur*, and striking up his legs, overthrew him, and so slew him. Also I killed another King named *Thaphes*, sitting on his horse, & so scattered al their people. I overtooke

Valiantnesse of Iuda, the gift of GOD. 1

2

3 The manhood of Iuda.

4

5

6

7.

8.

King

9 King *Achor*, a Gyant on horſe-backe, ſhooting forward and backward: and throwing a ſtone of threeſcore pound weight vpon his horſe, I overthrew him and killed him, and fighting two houres with *Achor*, at length I clave his ſhield, & maimed his feete, and finally ſlew him. As I was pulling off his breſt-plate, behold eight of his friends aſſailed mee, whereupon I filled my hands with ſtones, and flinging them at them with a ſling, ſlew foure of them, & put the other foure to flight. Alſo our Father *Iacob* ſlew the Gyant *Beeliſa* King of all the Kings, who was mighty and hudge, of the ſtature of twelue cubits. By reaſon whereof feare fell upon them, and they left their fighting againſt us. For this cauſe my Father was carefull of me when I was in battell with my brethren. Hee ſaw in a viſion concerning mee, that the Angell of ſtrength followed mee everie where, to the intent I ſhould not bee overcome. The ſecond handfell was a greater battell to us, then that which wee had at *Sichem*: in ſo much that in fighting valiantly with my brethren, I chaſed a thouſand men, and ſlew of them two hundreth perſons, and foure of their Kings, and following after them,

The valiantneſs of Iacob.

ſcaled

caled the Walles of their Citie, and there
lew two Kings more, and ſo wee delive-
ed *Hebron*, and led them all away as pri-
oners. Then the next day wee went to
ſtrong walled, and unapprochable citie
alled *Areca*, which threatned to kill us.
herefore I and *Gad* went to the Eaſt ſide
f the citie, and *Ruben* and *Levi* unto the
Weſt and Southſide. They that ſtood u-
pon the wals ſuppoſing there had beene no
moe but *Gad* and I, did ſet fire upon us,
while in the meane time my brother that
lay in ſtale, brake out upon the other two
ſides, and ſcaling the wall with ladders,
entred the citie ere our enemies wiſt it, &
ſo wee wonne it by the ſword, and ſet fire
upon the Tower, and burnt it up with
ſuch as were fled into it. As wee returned 10
the men of *Thaffie* lay in wait for our prey
and tooke it with our children. But wee
followed them to *Thaffie* and ſlew them,
and burned their citie, ſpoyling all that
was in it. And while I was at the waters 11
of *Gureba*, we fell upon the men of *Iobel*,
that came againſt us in battell, and ſlew
& ſpoyled both them, and alſo their com-
plices, that came to their aide from *Selon*,
ſo as wee gave them no reſpite to returne
againe upon us. The fift day after, there

came

came men from *Machir* to fetch away our priſoners, whom wee met in battell, notwithſtanding that they were a mighty hoaſt, and ſlew them before they could get up to the place that they came from.
12 And when wee came to their citie, their women tumbled downe ſtones upon us from the top of the hill whereon their citie ſtood: but I and *Simeon* coaſting to the backſide of the towne, got unto the higher places, and deſtroyed the whole Citie. The next day it as told us that the cities of two Kings came againſt us with a hudge
13 Hoaſt. I therefore and *Dan*, faining our ſelves to bee *Amorrheans*, and Fellowes with them, went into their Citie, and taking the entrances in the dead time of the night, did ſet the gates wide open to our brethren that came after us: by meanes whereof wee deſtroyed them and all that they had, and when wee had ſacked the city, wee did caſt downe the three wals
14 thereof. Then went we to *Thamua*, which was the refuge of all the Kings for their wars. Where beeing angry for a hurt that I tooke, I charged upon thoſe that ſtood above mee: but they threw downe ſtones out of ſlings upon mee, and ſhot arrowes at mee, and had killed mee, but that my brother

brother *Dan* rescued mee. Therefore wee came running upon them in a rage, and put them all to flight: and they passing by another way, went and sued humbly unto my Father, who made a Covenant with them, so as wee did them not any more harme, but received them into League with us, and delivered them all their prisoners. Then builded I *Chamma*, and my father builded *Rambabel*. Twenty yeares old was I when this warre was made, and the *Chanaanites* were afraid of mee, and my Brethren. I had much cattell, and my chiefe heardsmen was *Yran* of *Odellam*, in whose companie I saw *Bersa* King of *Odellam*, who made us a feast, and with much intreatance gave mee his daughter *Bethsue* to wife, which brought me forth *Er*, *Anan*, and *Sylon*, of which three God slew two childlesse. For *Sylon* lived, of whom some of you bee the children. My Father and wee made eighteene yeares peace, with his brother *Esau* and his children. When the eighteene yeres were past after our comming out of *Mesopotamia*, in the fourtie yeare of my life, *Esau* our Fathers brother came upon us with a great strong Hoast, and was slaine by the Bow of *Iacob*, and conveied away dead

unto

unto Mount *Seir*. Wee alſo followed upon the children of *Eſau*, but his city was verie ſtrong with high walles, and gates of yron and braſſe, ſo as wee could not enter into it, howbeit wee did ſhutte them up within it, and beſieged it. Now when they ſhewed not themſelves abroad in twentie dayes together, I put my Helmet upon my head, and in ſight of them all ſet up a ladder. and ſcaling the wals, ſlew foure of their noble men with a ſtone of the weight of three talents. The next day *Ruben* and *Gad* went and ſlew threeſcore others. Then they offered peace, and wee by our fathers adviſe, received them into tribute, And they gave us two hundreth quarters of corne, five hundreth bates of oyle, and a thouſand & five hundred meaſures of Wine, untill wee went downe into *Egypt*. After this, my ſonne *Er* married *Thamar* of *Meſopotamia*, the Daughter of *Aram*. Now *Er* was a very wicked impe, and doubted much of *Thamar*, becauſe ſhee was not of the land of *Canaan*. Therfore the Angell of the Lord ſlew him the third night after his mariag, when he had not yet companied with her by reaſon of his mothers ſubtiltie, and ſo died of his naughtineſſe, for ſhe was loath that

Er and Anan ſlaine, for not vſing the benefit of lawfull marriage.

that hee ſhould have had any children by her.

When *Anan* was mariagable, I gave *Thamar* unto him, and hee likewiſe of a ſpite accompanied not with her, notwithſtanding that he lived a full year with her. and when I threatned him, then he companied with her, but yet by his mothers commandement, hee let his ſeed fall upon the ground, & ſo alſo he died in his wickednes. I was minded to have given her unto *Sylon* alſo, but my wife *Bethſue* wold not ſuffer me. For ſhee ſpited *Thamar* becauſe ſhe was not of the daughters of *Canaan* as her ſelfe was. Now I knew the of-ſpring of *Canaan* was miſchievous, but yet did youthfull fancie blinde my heart. And as I beheld her powring out wine, I was deceived with drunkenneſſe, and fell in love with her.

Fornication a fruit of drunkenneſſe.

Vpon a time while I was away, ſhe maried *Sylon* to a woman of *Canaan*: which her deed when I underſtood, I curſed her in the bitternes of my ſoule, and ſo ſhe died in the wickedneſſe of her ſons. A two years after theſe things, as I went to ſhear my ſheep, *Thamar* decking her ſelfe like a Bride, ſate her downe at the gate of the citie, For it was the cuſtome of the *Amorites*

Gen. 38

An intollerable cuſtome of the Amorits

Apparel, beautie, and wine, provoketh whoredome.

morits, that their brides do ſet themſelves forth at the gates of their cities, by the ſpace of ſeven dayes together, to be abuſed by fornication. I then being drunken with the waters of *Horek*, knew her not, by reaſon of wine, inſomuch that her beautie together with the attyre in decking of herſelfe, deceived mee, and thereupon turning aſide unto her, I ſaid, ſhall I come in unto thee? and ſhee anſwered what wilt thou give mee? and I gave her my ſtaffe and my Gyrdle, and the Crowne of my Kingdome. Vpon my companying with her, ſhe conceived; afterward I not knowing my ſelfe to have bene the doer therof, would have put her to death for it. But ſhe having keept my pledge in ſtore, ſhamed me with them: and when I had heard my owne words of her in ſecret; which I had ſpoken to her when I lay with her in my drunkennes, *I* could not put her to death becauſe it was of the Lords doing, but I touched her not any more to my dying day. For when I had done this abhomination in *Iſrael*, leaſt ſhe might worke wyles with mee, I ſaid I would fetch my pledges againe of her: but when I enquired for her, the towneſmen ſaid there was no bride in their citie, becauſe ſhee came from

Fornication is chargeable.

Happie are they that can ceaſe from doing ill.

from another place, and had sit there but a little while, and shee deemed that no man knew of my going in unto her. Afterward wee came into *Egypt* to *Ioseph*, because of the dearth. Sixe and fourtie yeares old was I when wee came hither, and three-score and thirteen years have I lived here. And now my sonnes heare mee your Father, in all things that I charge you withall, and keepe you all my sayings, in doing all manner of Righteousnesse before the Lord, and in obeying the comandements of the Lord God, and walk not after your owne lusts, nor after the conceits of your owne minds, in the pryde of your hearts, neither glory in the works of the strength of your youth, because it is sinfull in the sight of the Lord. For in as much as I gloried in my battels, and upbraided my brother *Ruben* with *Bilha* my fathers wife, because no face of any beautifull woman had yet deceived mee, therefore the spirit of sondnesse and fornication fell upon mee, so that I was overtaken both in *Bethsue* the Chanaanite, and in *Thamar* the Wife of myne own sonnes. And I said unto my father in law, I have made my father privie to the matter, and therefore I wil take thy daughter to my wife. Heereupon hee

It is sinful for any man to glory in his folicity.

See what it is to upbraid men their vice.

ſhewed me an infinit maſſe of gold in his daughters behalfe (for hee was a King) & decking her with gold and pearle, willed her to powre out wine to us at the ſupper. The beauty of the woman, and the Wine together dazled mine eyes, and voluptuouſneſſe did ſo darken my underſtanding, that I fell in love with her, and brake the commandement of God, and of my fathers, and tooke her to wife. According to the intent of my heart, the Lord paid mee home for it: for I had no joy of the children that I had by her. Now therfore my Children be not drunken with wine, for wine turneth a mans underſtanding away from the truth, and kindleth in him the fire of luſt, leading his eyes into error, inſomuch as wine is a ſervant to the ſpirit of lecherie, to further the feeding of the minde with voluptuouſneſſe, and ſo theſe two bereave a man of all power. For if a man drinke wine till hee be drunken, hee traineth his minde to the filthie thoughts of lechery, and kindleth the body to carnall copulation. And if deſired occaſion ſerve, ſinne is wrought without ſhame. Such a thing is wine my ſons, for a drunken man is aſhamed of nothing. Behold, it made both me and *Thamar* doe amiſſe, ſo as

Children that mary without conſent of parents plagued.

Diſcommodities of Wine.

1 Blindeth underſtanding.

2 Servant of lecherie.

Fruit of drunkenneſſe.

A drunken man is ſhameleſſe.

Example.

as I blushed not at the multitude in the ci-
tie, but went aside unto her in the sight of
all men, and committed a great sinne in
discovering the uncleane privities of my
owne sons. Through drinking of wine I
was not ashamed to breake Gods Com-
mandement, in taking a woman of *Ca-*
naan to wife. Wherefore my sonnes, he
that drinketh wine had need of discretion, Who ought to drink wine.
and the discretion that everie man ought
to use in drinking of wine is, that bee bee
shamed to overdrinke himself. For if he
passe that bound, he forgoeth his under-
standing and cleaveth to the spirit of er-
rour, which causeth a drunken man talke Properties of a drunken man, is filthy talke, and wicked deed.
filthily, and to doe wickedly, and not to
bee ashamed, but to boast of his lewdnesse
thinking it to bee good. He that commit-
teth whoredome is bereft of his libertie, Discommodi-
and becommeth a bond-slave of leachery, ties of whore-
and cannot get out of it againe, after the dome.
same maner that I was made naked. For I
have over my staffe, that is to say, the stay
of my tribe, and my girdle, that is, my
power: and my crowne, that is, the glory
of my kingdome. Howbeit, repenting
these things, I forbare all wine and flesh
into mine old age, and was utterly unac-
quainted with all mirth. And the Angell

of God ſhewed mee, that women ſhould from time to time over-maſter all men, as well Kings as catives, & bereave great men of their glorie. For the povertie of a poore man is a greater fence to him than is the ſtrength of a mightie man. Therfore my children keepe meaſure in drinking, for there are in it foure noyſome ſpirits, that is to wit: of concupiſcence, of heart-burning, of lecherie, and of filthie gaine. If yee drinke wine merrily in the feare of the Lord with ſhamefaſtnes yee ſhal live: but if yee drink without regard of ſhame & feare of God, then turneth it to drunkenneſſe, and diſhoneſtie ſtealeth in. And if yee drinke none at all, then ſhall yee not ſinne, neither in ſlanderous words, nor in quarrelling, nor in railing, nor in breach of Gods commandements, neither ſhall yee periſh before the time. For wine diſcloſeth the ſecrets of God and man unto Strangers, like as I bewrayed the ſecrets of God and of my Father *Iacob* to *Bethſue* the Chanaanite, which God hath forbidden to bee diſcloſed. Alſo wine is a cauſe of warre and ſedition. Moreover, I charge you my ſonnes that you love not money neither looke upon the beauty of women for money and womanly beauty, made m

Foure noyſom ſpirits follow drunkenneſſe.
1 Concupiſcence.
2 Heart burning.
3 Lecherie.
4. Covetoſnes.

Abſtinence from wine what commodity it hath
1 It ſlandreth not.
2 It quarrelleth not, nor raileth.
3 It breaketh not the commandements.
4 It periſheth not before the time.

t

to overshoote my self in *Bethsue* the Chanaanite. And I am sure that these two things, shall corrupt mine of-spring, and marre the wise men of my linage, and hurt the Kingdome of *Iuda*, which God hath given me for obeying my Father, for I never repined at my father *Iacobs* commandements, but did whatsoever hee willed mee. And *Abraham* the father of my fathers blessed me to fight for *Israel*, and so did *Isaac* blesse mee likewise: and I knew that the Kingdome shall stand by me, but I have read in the bookes of *Enoch* the righteous, that yee shall worke wickednesse in the latter dayes. Therefore my children keepe your selves from letcherie and covetousnesse, and give eare unto your father *Iuda*, for those things withdraw men from Gods law, and blinde the understanding of their mindes, and teacheth them [a] pride, neither suffer they any man to shew mercy [b] to his neighbour, they bereave his soule [c] of all good things, and hold it downe in paines and sorrows, also they disappoint him of his rest and sleepe [d] and consume his flesh. Finally, [e] they hinder Gods sacrifices, neglect his blessings, disobey the speaking of the Prophets, and are offended at the word of godli-

Obedience to parents, how profitable.

The discommodities of covetousnesse.

a Full of pride.
b Mercilesse.
c Disquyets the soule.
d Consumes the bodie.
e Contemnes Gods holy word.

godlineſſe: for theſe two paſſions are contrary to the commandements of God. He that ſerveth them cannot obey God, becauſe they dazell mens minds, and walke abroad as well anights as of dayes. My Children, covetouſneſſe leadeth men to Idolatrie. For through doating upon money, hee calleth them gods which are not, & compelleth the infected party to grow moſt vilely out of kinde. For monyes ſake I loſt my Children: & had not the penance of the fleſh, and the humbling of my ſoule and had not the prayers of my father *Iacob* beene, I had died as now without Children. But the God of my Fathers being mercifull, and full of pittie & compaſſion, knew that I had ſinned through ignorance. For the prince of error had blinded me, and I overſhot my ſelfe as a fleſhly man, and being corrupted with ſinne, knewe not mine owne infirmities, but thought my ſelfe to bee invincible. Know yee therefore my ſonnes, that two ſpirits doe waite upon a man: that is to wit, the Spirit of truth, and the ſpirit of errour, & in the midſt betweene them is ſet the ſpirit of underſtanding of the mind, whoſe propertie is to incline which way it liſteth: the things that belong both to truth & untruth,

The covetous and lecherous can not feare GOD.

Idolatrie the fruit of covetouſnes.

Two ſpirits waitupon a man.

vntruth, are written in the breast of man, and God knoweth everie whit of it, and none of all mens workes can be hidden at any time from him, because all the privities & secrets of mens hearts are written before the Lord, and the spirit of truth beareth witnesse of al things and accuseth all, and hee that sinneth hath a burning in his heart, and cannot lift his face up to his judge. And now my children love ye *Levi*, that yee may abide, and exalt not your selves aboue him, lest ye perish. The Lord hath given unto mee the Kingdome, and unto him the Priesthood, & hath put the Kingdome [a] under the Priesthood. Vnto *Levi* is given the Priesthood, and unto *Iuda* the Kingdome, and God hath put the Kingdome under the Priesthood. Vnto mee hee hath given the things that are upon the earth, and [b] unto him the things that are in Heaven. As farre as the heaven surmounteth the earth, so far doth [c] the Priesthood surmount the Kingdome that is upon the earth. For the Lord hath chosen him above me, to approach unto him, and to eate of his table, and to take the firstlings of the children of Israel, & thou shall bee as a sea to him. For like as in the sea, both the righteous and unrighteous are

[a] In respect that heavenly things are better than earthly, not in externall rule & government.

[b] Ergo *iuri divino*, the Pope can challenge no earthly power.

[c] Not in power and rule, but in excellencie of the office appertaining to GOD.

are in danger, and the one ſort are caught the,
Priſoners, and the other ſort are enriched gai
even ſo ſhall all kind of men bee hazarded nes
in thee, ſome ſinking in miſerie, and o aug
ther ſome floting in proſperitie. For in nen
Tyrants and wicked men deſcribed and prophecied. thee ſhall raigne great whales, which ſha ets
ſwallow up men as fiſhes, and bring fre vith
mens ſonnes and daughters into bondage or t
They ſhall take away mens houſes, lands por
cattell, and money by force, and wrong nd
fully they ſhall feede ravins and othe dev
greedy foules with many folkes fleſh, an oes,
they ſhal proſper and flouriſh in naughti yo
neſſe, and bee exalted through covetouſ poi
neſſe, and there ſhall bee falſe Prophet em
like ſtormes, which ſhall perſecut al righ he
teous men. But the Lord ſhall ſet them atio
Mutuall diſcords is a plague for Tyrants. together by the eares among themſelves nak
and there ſhall be continuall warres in *Iſra*etu
rael, and my kingdome ſhall bee knit u anc
Chriſt prophecied. in ſtrangers, till the Saviour of Iſrael come eco
even till the comming of the God of righ will
teouſneſſe, that *Iacob* and all Nations ma eli
reſt in peace, and hee ſhall maintaine m ne
kingdome in peace for ever. For the Lor St
hath ſworne to mee, that the kingdom pri
of mee and of my ſeede, ſhall never fail s t
world without end. But I am verie ſor he
my Children, for the filthines and treache s,

caughte, and idolatrie which yee ſhall worke
riched gainſt the Kingdome, by following Wit-
zardeches and Conjurers, by vowing your
and oaughters to deceitfull devils, by making
For inem inchanters, charmers, and Strum-
ch ſhaets, and by intermedling your ſelves
ng frewith the abhominations of the heathen,
ndage or the which thing the Lord ſhall bring
lands pon you [a] famine, and [b] peſtilence, death
vrongnd [c] ſword, wrathfull [d] beſiegement, and
othe devouring dogs, reproch of [f] friends &
ſh, anoes, loſſe and [g] paine of eyes, ſlaughter of
ughti your children, raviſhing [i] of Wives,
retouſpoile of your goods, the burning [k] of your
ophet emple, the deſolation [l] of your country, &
l righhe [m] captivity of your ſelves among all
: themations, which ſhall geld ſome of you, to
ſelvesnake Eunuches for their Wiues. But if ye
s in *Iſ*eturne to the Lord with hearty repen-
knit uance and humilitie, and walke in all the
comecond commandements of God: Hee
frighvill viſite you with mercy, and lovingly
s maeliver you from the bondage of your
ne mne mies. After this ſhall riſe among you
e Lora Starre out of *Iacob*, and a man ſhall
gdompring out of my ſeede, which ſhal walke
r failes the Dayſun of righteouſneſſe, among
e forhe children of men, in peace and meeke-
eaches, and righteouſneſſe, and no ſinne ſhall

Note this yee that ſeek after witches for loſt goods.
The miſery of Ieruſalem.

[a] Famine.
[b] Peſtilence.
[c] Death and Sword.
[d] Beſiegement
[e] Devouring Dogges.
[f] Daylie reproach.
[g] Loſſe and paine of eyes.
[h] Slaughter of children.
[i] Raviſhing of Wiues.
[k] Burning of the Temple.
[l] Deſolation of the countrie.
[m] Captivitie: A remedy for theſe. Firſt repentance, Obedience.

ri bee

be found in him. The heavens ſhall ope
upon him, to poure out the ſpirit of ble
ſedneſſe upon him from the Father, an
he ſhall ſhead out the ſpirit of grace upo
you, and you ſhall be his children in trut
walking in his firſt and laſt commande
ments. This is the of-ſpring of the mo
high GOD, and the wel-ſpring of life t
all fleſh. Then ſhall the Scepter of m
Kingdome ſhine bright, and out of you
root ſhall ſpring the veſſell of planting, i
whom ſhall grow up the Rod of righ
teouſneſſe unto the *Gentiles*, to judg
and ſave all ſuch as call upon him. Afte
this ſhall *Abraham*, *Iſaac*, and *Iacob*, riſe
up againe to life, and I and the Princes
my brethren, ſhall be your Scepter in *Iſ*
rael. *Levi* firſt, I next, *Ioſeph* the third,
Benjamin the fourth, *Symeon* the fift,
Iſachar the ſixt, and ſo all the reſt. And
the Lord hath bleſſed us. *Levi* ſhall bee
the meſſenger of my preſence, *Symeon*
the power of my glorie, *Ruben* Heaven,
Iſachar the earth, *Zabulon* the Sea, *Io-*
ſeph the Mountaines, *Benjamin* the Ta-
bernacle, *Dan* the lights, *Neptalim* the
Dainties, *Gad* the day-ſunne, and *Aſer*
an Olive tree. And there ſhall be one peo-
ple of the Lord, and one tongue, and there
ſhall

The moſt hea
venly benefit
of Chriſt his
ſecond com-
ming.

A ſweet com-
fort for the
godly chriſtiã,

all be no more the falſe ſpirit of *Belial*, cauſe he ſhall be caſt into endles fire. hey that are buried in ſorrow, ſhal riſe joy: and they that were poore for the ords ſake, ſhall be made rich. They at ſuffered penury, ſhall haue plenty, d they that were weake, ſhall be made rong. They that died for the Lords ſake, all wake up vnto life, and runne in *Ia.* *b*: yea they ſhall run skipping and lea- ng, and they ſhall flie as Eagles for joy. ut the vngodly ſhall be ſorrowfull, and e ſinners ſhall mourne, and all people all glorifie the Lord for ever. There- re my children, keepe all the law of the ord, for there is hope for all ſuch as valke aright. A hundred and nineteene eares old doe *I* die in your ſight. Let one of you burie mee in coſtly clothes, or rippe my belly, for ſo will Rulers do, ut carry me backe into *Hebron* with you. Vith theſe words *Iuda* dyed: and his hildren doing in all things as hee com- anded them, buried him with his Fa- hers in *Hebron*.

Mat. 8 Note.

The bleſſed eſtate of the eleſt after death

The

The Teſtament of *Iſachar*, made *his children at his death*, conning a ſingle heart.

Learne heere a ſimple life,
Not voide of paine, but ſtrife:
The Sythe, the Spade, the Aſſe,
Set forth what man he was.

The Teſtament of *Iſachar*.

The exhortation.

THE Copy of *Iſachars* words. Hee calling his children about him, ſaid unto them. Yee children of *Iſachar* heare your Father, and hearken to the words of the beloved of the LORD. I am *Iacobs* fifth ſonne, in the reward of mandrake. For *Ruben* brought mandrakes out of the field, and *Rachel* meeting him, tooke the of him. Thereat *Ruben* wept, and at his noiſe my mother *Lea* came out. Now the mandrakes were ſweet ſented apples, which the Land of *Aram* bringeth forth in high cuntries

Gene. 30.

y the water valleies. And *Rachel* ſaid, I ill not give thee theſe apples, becauſe ney ſhal helpe me to children. Now there ere two of theſe apples: and *Lea* ſaid, oth it not ſuffice thee, that thou haſt got- n away the husband of my virginitie, ut that thou wilt have this alſo? ſhe an- wered, let *Iacob* lie with thee to night, or thy ſonnes Mandragoras. *Lea* ſaid unto er, Doe not boaſt nor bragge, for *Iacob* s mine, and I am the wife of his youth. And *Rachel* anſwered, How ſo? was hee not firſt handfaſted unto me, and ſerved he not our father fourteen yeares for mee? What ſhall I doe to thee? For many are the wiles and policies of men, and guile goes forward upon earth. If it had beene otherwiſe, thou ſhouldeſt not have ſeene *Iacob* in the face at this day. For thou art not his wife, but wert guilefully put to him in my ſtead. My father deceived me, and conueying mee away that night, ſuf- fered mee not to ſee him. For had I beene there this had not come to paſſe. Where- fore take thee one Mandrake, and in liew of the other, I grant thee him for one night; and *Iacob* knew *Lea*, who conceiu- ing, bare mee, and called my name *Iſa-* *char*, becauſe of the hire. Then an angel

of

of the Lord appeared unto *Iacob*, and ſai
that *Rachel* ſhould beare but two ſonnes
becauſe ſhe had forſaken the company o
her husband, and choſen continencie: an
if my mother *Lea* had not given the two
apples for his company, ſhee ſhould hav
borne eight children, whereas by reaſo
of that ſhee bare but ſixe, and *Rachel* two
becauſe God viſited her in the mandrakes
For hee knew that ſhe greatly deſired t
company with *Iacob* for iſſues ſake, an
not for luſt of pleaſure: for ſhe layed up
the Mandrakes, and delivered it into *Ia-*
cob the next day, and therefore GOD
heard *Rachel* in the Mandrakes, becauſe
that although ſhe had a minde unto them,
yet ſhe ate them not, but offered them to
the Prieſt of the moſt High, which was
in thoſe dayes, and laid them up in the
Lords Houſe. Therefore my Children,
when I came unto mans ſtate, I walked
with an upright heart, and became Bay-
life of husbandry unto my fathers, and
brought them the fruites of their Lands
in their due ſeaſons, and my father bleſ-
ſed mee when hee ſaw how I walked
plainly and ſimply. I was no buſie bodie
in my doings, I was not hurtfull, nor
ſpiteſull to my neighbour, I rayled not

upon

The godly life of Iſachar, & his true dealing.

An example for godly children.

A patterne of a vertuous life.

pon any man, neither diſpraiſed I the
ſe of any, that walked in ſingleneſſe of
inde. By reaſon heereof, when *I* was
irty yeares olde I tooke a wife, becauſe
bor had conſumed my ſtrength. I never
new the pleaſures of a woman through
antonneſſe, but my labour made me to
epe ſoundly, and my father did alwayes
ioyce of my ſimplicitie. For whatſoever
ines I tooke, firſt of all, I offered all
e firſt fruites and the firſtingendred cat-
ll unto the Lord by the Prieſt, and then
ue my Father the reſt, and the Lord
ubled his benefits in my hands. Yea,
d *Iacob* himſelfe perceived well that
od wrought with my plaine dealing.
or unto every poore man, and to every
an in adverſitie, gave I of the fruits of
e earth with a ſingle heart. And now
y children hearken, and walke in ſingle-
ſſe of minde, for I know that the Lord
very well pleaſed with it. The ſingle-
arted man coveteth not gold, under-
ineth not his neighbour, luſteth not af-
r diverſitie of meates, deſireth not ſhift
apparell, nor behighteth himſelfe long
me, but onely hath an eye to Gods will,
d the ſpirits of errour can doe nothing
ainſt him. For he can have no skil to en-

With a plaine dealing man, the Lord is pleaſed.

A ſingle hart-ed man deſcri-bed, who & what he is.

ter-

of the Lord appeared unto *Iacob*, and ſaid that *Rachel* ſhould beare but two ſonnes becauſe ſhe had forſaken the company of her husband, and choſen continencie: and if my mother *Lea* had not given the two apples for his company, ſhee ſhould have borne eight children, whereas by reaſon of that ſhee bare but ſixe, and *Rachel* two, becauſe God viſited her in the mandrakes. For hee knew that ſhe greatly deſired to company with *Iacob* for iſſues ſake, and not for luſt of pleaſure: for ſhe layed up the Mandrakes, and delivered it into *Iacob* the next day, and therefore GOD heard *Rachel* in the Mandrakes, becauſe that although ſhe had a minde unto them, yet ſhe ate them not, but offered them to the Prieſt of the moſt High, which was in thoſe dayes, and laid them up in the Lords Houſe. Therefore my Children, when I came unto mans ſtate, I walked with an upright heart, and became Bay-life of husbandry unto my fathers, and brought them the fruites of their Lands in their due ſeaſons, and my father bleſſed mee when hee ſaw how I walked plainly and ſimply. I was no buſie bodie in my doings, I was not hurtfull, nor ſpiteſull to my neighbour, I rayled not upon

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A ſingle harted man deſcribed, who & what he is.

ter-

tertaine a faire woman, leaſt hee ſhould
deſile his owne minde: wrath overmaſte
reth not his wit, envy melteth not hi
ſoule, neither doth his minde runne cove
touſly upon gaine. For hee leadeth an up
right life, and beholdeth all things with
ſingle eye, excluding all hurtfulneſſe o
worldy errour, leaſt hee ſhould overſe
any of the cõmandements of God. Ther
fore my children keepe Gods law, an
hold faſt plaineneſſe, walke on in innocen
cie, and bee not too inquiſitive in Gods ſe
crets, or of your neighbours doings: bu
love God and your neighbour, pittie th
poore and weake, bow downe your bac
to Husbandrie, and labour in tilling of th
Earth, in all manner of husbandrie, offe
ring preſents to the Lord with thankſg
ving, who bleſſed the earth with encreaſ
and new ſpring of fruits, as hee bleſſed a
holy men, from *Abel* to this day: for ther
is none other portion given thee, then o
the fatneſſe of the Earth, whoſe fruit
come by paines taking: for our father *Ia*
cob bleſſed mee with the benefites of th
earth, and the firſtlings of the fruites. *Le*
vi and *Iuda* are glorified of the Lord a
mong the Children of *Iacob*. For GOD
hath planted himſelfe in them, giving t
th

Learne you children of the earth.

the one the Priest-hood, and to the other the Kingdome. Therfore obey yee them, and walke plainely as our father *Iacob* did. For unto *Gad* it is given to destroy the temptations of Israel. My Children, I know that in the last dayes, your children shall forsake plainnesse, and cleave to covetousnesse, let goe innocencie, and follow lewdnesse, leave Gods commandements, and sticke unto *Belial*, give over husbandrie, and gad after wicked devises, and therefore shall they bee scattered among the heathen, and become bondslaves to their enemies.

Obedience & plaine dealing commended.

A plague for disobedience.

Wherefore warne your children of it, that if they sinne, they may returne quickly to the Lord, for hee is mercifull, & wil deliver them, and bring them home again into their owne Land. I am now an hundreth and two and twentie yeares olde, and I know not any deadly sinne upon me. I have not knowne any woman but my wife, neither have I committed whoredome in the lust of mine eyes. I have not drunke Wine unto drunkennesse, neither have I coveted any pleasant things of my neighbours. There hath beene no guile in my heart, neither hath there any lying come out of my lips. I have bene sory with

The innocencie of Isachar. A godly paterne to follow

Harken you Landlords. Learne you wealthy of the earth.

everie man that was in heavineſſe, an
given my bread to the poore. I have n
eaten my meate alone, nor remoued th
bounds and buttels of lands. I haue bee
pittifull all the dayes of my life, and dea
truely in all caſes. I haue loued the Lo
with all my ſtrength, and all men as mi
owne Children. My ſonnes, if you alſo d
the like: all the ſpirits of *Belial* will fl
from you, and nothing that miſchievo
men can doe againſt you, ſhall haue pow
er over you. You ſhall bring all wild
Beaſtes in ſubjection to you, becauſe yo
haue the Lord of heaven with you, if yo
walke with him in ſingleneſſe of hea
And he willed them to carie his body u
to *Hebron*, and to burie him there in th
cave of his Fathers. Thus hee ſtretche
out his feete, and died in a good age, h
ving all his limmes ſtrong and ſound, a
ſlept the ſleepe of all the world.

The Teſtament of *Zabulon* made to *his children at his death, concerning* compaſſion and mercie.

The poore man at home, Zabulon *fed*,
The ſtranger unknowne alſo cloathed:
When ſhip did ſaile, } *But gave him wit,*
God did not ſaile, } *To governe it.*

The Teſtament of *Zabulon*.

THE charge that *Zabulon* gave to his children, in the hundreth and foureteene yeare of his life, two and thirtie yeares after the deceaſe of *Ioſeph*. And hee ſaid unto them, Heare yee hee yee ſonnes of *Zabulon*, a good gift to my Father and Mother. For when I was begotten, my father was greatly increaſed in ſheep and cattell, by reaſon of the good lucke he had, through the ſtraked roddes. I wiſt not my children, I wiſt not that I ſinned in thoſe dayes; For I conſidered not that I dealt wickedly through ignorance of *Ioſephs* caſe, and moreover concealed it

His exhortation when it was given. Gen. 30.

with my brothers from our Father, how
beit that I weept much for it in ſecret
for I was ſore afraide of my Brothers, be
cauſe they had all conſpired together t
kill him with the ſword, that ſhould be
wray that ſecret. Nevertheleſſe whe
they would have killed him, I beſough
them moſt earneſtly with teares, tha
they would not doe ſuch wickedneſſ
For *Simeon* and *Gad* came upon *Ioſeph* t
have killed him, and *Ioſeph* falling upo
his knees, ſaid unto them: have pittie
pon me my Brethren, have pittie upon th
bowels of our Father *Iacob*. Lay not you
hands upon mee to ſhed innocent bloo
for I have not ſinned againſt you. If I ha
done amiſſe, nurture mee with chaſtiſe
ment, but lay not your hands upon me
for our father *Iacobs* ſake. Vpon his ſa
ings of theſe words, I being moved wit
compaſſion came and wept, and my hea
melted within mee, and all the ſubſtan
of my bowels were looſned upon m
ſoule. Alſo *Ioſeph* wept, and I with him
and my heart trembled, and the joynts
my body quaked, and I was not able
ſtand. And when hee ſaw mee weepi
with him, and them comming towar
him to kill him, hee fled behind mee, a
beſoug

The love of Zabulon toward Ioſeph.

A good conſcience refuſeth no tryall. Love between brethren is a precious ointment.

Mutual love is mutuall ſafety

beſought them to take pitty of him. Then *Ruben* ſtepping in, ſaid: My brethren, let us not kill him, but let us caſt him into the dry pit, that our fathers digged and found no water in it. For God ſuffered not any water to ſpring up in it, becauſe it ſhould bee a ſafegard for *Ioſeph*. And ſo God did till they ſold him to the Iſmaelites. Thus gave I no conſent to the ſinne againſt *Ioſeph*: but *Symeon*, *Gad*, and the other of my brothers taking money for *Ioſeph* bought ſhoes with it, for themſelves, their wives, & their children, ſaying: Let us not eate it, becauſe it is the price of our brothers blood, but let us tread and trample it under our feete, becauſe hee ſaid, hee ſhould raigne over us, and wee ſhall ſee what his dreames wil come unto. Therefore in the Scepter of *Enochs* Law, it is written of him that would not raiſe up ſeed to his brother, *I have looſed Ioſephs ſhoe*. For when we came out of *Egypt*, the young men unbuckled *Ioſephs* ſhooes at the Gate, and ſo wee worſhipped *Ioſeph* as if it had beene *Pharoah*: and not only worſhipped him, but alſo kneeled downe before him with bluſhing, and ſo were wee put to ſhame before the *Egyptians*, for afterward the *Egyptians* heard of all

A figure of the treachery and covetouſneſſe of Iudas, read Math. 27.

the

the ill that wee had offered and done to *Ioſeph*. After the laying of him in the pit, my brothers ſet meat upon the table to eat. But I mourning for *Ioſeph*, did taſte no meat by the ſpace of two dayes and two nights together, neither would *Iuda* eate with them, but had an eye unto the pit, becauſe hee feared leaſt *Simeon* and *Gad* ſhould ſtep there and kill him: When they ſaw that I ate nothing, they ſet mee to keepe him till hee was ſold. Hee was in the Pit three dayes and three nights without repaſt, yet hee was ſold. *Ruben* hearing that hee was ſold in his abſence, rent his garments, and weeped, ſaying: How ſhall I looke my father *Iacob* in the face? And therewithall taking money, hee ran after the merchant men, but he could not finde them, for they had left the King high way, and were gone away apace bee bie Lanes, and *Ruben* ate no meat that day. *Dan* therefore comming unto him, ſaid: Weepe not, neither bee ſad for the Boy for I wot what wee may ſay unto our father *Iacob*. We will kill a Kid, and ſtaine *Ioſephs* coate with the blood of it, and ſay to him: See if this bee thy Sonnes coate or no. For when they intended to ſell *Ioſeph*, they ſtripped him out of our fathers coat

Inda carefull for his brother

Rubenhis love toward Ioſeph

Mark the wicked policie of the ungodly.

oat, and put upon him an old coat of a
d-ſervant. *Simeon* had gotten his coat
d would not deliver it us, but was min-
ed to have cut it in peeces with his
vord, and hee was angrie that he was yet
ive, and that he had not ſlaine him. Then
my brethren riſing up together, ſaid un-
him: Why ſhouldſt thou not give it us,
eing that thou only art the worker of
is miſchief in *Iſrael*? Hereupon he gave
them, & they did as *Dan* had counſelled.
nd now my childrē I warn you keep the
ords cōmandements, be merciful to your
eighbours, and have inward compaſſion
wards all, not onely men but alſo beaſts.
or in that reſpect the Lord bleſſed me, in-
much that when all my brothers were
ck, I eſcaped without ſicknes. For God
noweth every mans intent. Therfore my
ildrē have compaſſion on your bowels,
cauſe that as any man dealeth with his
eighbor, ſo wil God deale with him. For
e children of my brothers fel ſick alſo &
ied for *Ioſephs* ſake, becauſe their fathers
ittied him not, but my children were pre
rved without ſicknes as you know. And
hile I was upon the ſea coaſt of *Canaan*,
fell to fiſhing for my father *Iacob*: and
heras many others were drowned in the
ſea,

Zabulon his exhortation.

Compaſſion is to bee ſhewed as well to beaſts as men.

The unmerciſull puniſhed, both they and their children.

Fiſhers boats firſt invented by Zabulon, but God gave the wiſdome. Gen. 49.

ſea, I abode unhurt. I was the firſt that made a fiſhers boat to float on the ſea, for God gave me underſtanding & wiſdome therein, ſo that I did ſet up a maſt in the boat, and taſtned a ſaile to the midſt of the wood, and coaſting along the ſhore in it, I fiſhed for my fathers houſhold, till we came into *Egypt*: and for pitty ſake I gave of my fiſhing to everie ſtranger that I met with: if there were any forreiner borne, or any ſick body, or any aged perſon. I boiled my fiſh and dreſſed it well according to everie mans neede, and caried it to them, comforting them and having compaſſion with them. And therefore God made me to catch much fiſh in the ſea. For he that giveth his neighbor, receiveth the things multiplied of the Lord. Five yeares did I fiſh, giving to everie man that I ſaw, and ſerving all my fathers houſe ſufficiently: in harveſt time I fiſhed, and in winter time I fed ſheepe with my brothers. Now will I tel you what I did, I ſaw a miſerable man in the deepe of winter, and having compaſſion upon him, I ſtole a garment privily out of my houſe, and gave it to the naked man. You therefore my children, take pitty indifferently of all men, and ſhew mercie with the things which the Lord giveth

The ſingular compaſſion of Zebulon.

Note.

Zebulon his mercy in giving of food.

A mercifull deed to cloath the naked.

that giveth you, and deale them abroad to all
a, for men with a good heart. And if ye have not
ome wherewith to ſuccour the needy out of
n the hand: yet have compaſſion on him with in-
f the ward mercy. I know that my hand for-
in it lowed not to give to him that wanted, &
wee to ſpend the time with him, inſomuch that
gave I have walked aboue 7. furlongs with ſuch
I met one weeping, and my heart earned upon
ne, or him for compaſſion. You therfore my chil-
oiled dren have earneſt and inward mercy to-
to e- wards all that are in miſerie, that God ha-
hem, ving pittie upon you may be merciſull to
ſſion you likewiſe. For in the laſt dayes GOD
le me will ſend his mercie upon the earth, and
e that whereſoever hee findeth inward & harty
hings mercy, there wil he dwel. For looke how
did much mercy man ſheweth to his neigh-
, and bor, ſo much wil God ſhew to him again.
ly: it Now when we came downe into *Egypt*,
time *Ioſeph* minded not our evill dealing with
will him, but when he ſaw me, it made his hart
e mat earne: whom looke ye upon my children,
com- and learne to forget the harm that is done
rivi to you. Love ye one another, & do not one
e na- of you thinke upon anothers ill dealing:
, take for that breaketh unitie, and diſpleaſeth all
thew kinred, and troubleth the minde. For hee
Lord that is mindfull of harm paſt, hath not the
iveth bowels

Inward compaſſion wanting abilitie ſerveth.

A rare example of a merciſull heart:

God dwelleth in a merciſull heart.

Ioſeph rewardeth good for evill.

Hee that is mindfull of injuries, is not merciſull.

bowels of mercie. Marke the water, and ſee how it waſheth away the ſand when the ſtones and timber are removed aſunder. And if a brooke be drawne into many ſtreames, the earth ſucketh it up, and it commeth to nothing: and ſo ſhall you, if you be divided among your ſelves. Therefore divid not your ſelves into two heads: for all things that God hath created have but one head apeece. He hath given a man two ſhoulders, two hands, and two feete: but yet doe all the members obey one head. I know by the writtings of my fathers, that in the laſt dayes ye ſhall depart from the Lord, & be divided in *Iſrael*, following two Kings, working all abhomination, and worſhipping all manner of idoles, & your enemies ſhall take you priſoners, and you ſhall ſit among the heathen in all miſerie, tribulation and ſorrow of mind: and afterward you ſhall remember the Lord and repent, and he ſhal turne you againe: for he is merciſull and full of compaſſion, and thinketh not upon the lewdneſſe of the children of men, becauſe they bee fleſh, and the ſpirits of error beguile them in all their doings. After this ſhall God himſelfe raiſe up unto you, the light of righteouſneſſe, and holeſomnes, &

Apt ſimilituds

An exhortation to concord.

The end of diſord is miſery.

mercy

mercy are in his punishments. He shal redeeme al men from the bondage of *Belial*, & all the spirits of errour shall bee troden down, and he shall turne all nations to the following of him, & ye shal see God in the shape of man; for God hath chosen *Ierusalem*, and God is his Name: nevertheless by the wickednesse of your words, you shall provoke him to wrath, & ye shal be cast off, till the time of full finishing. And now my children be not sad for my death, neither be ye out of hart because I leave you. For I shal rise up againe among you, as a Captaine in the midst of his children, & I shal rejoyce in the midst of my tribe, among as many as keepe the law of the Lord, & the cõmandements of their father *Zabulon*. But as for the wicked, God shall bring everlasting fire upon them, and destroy them for ever. I returne to my rest, as my fathers have done: now feare you the Lord your God, with al your strength all the days of your life. As he had spokē these words, he fell asleep to his singular benefit: and his sonnes laid him in a coffin, and carying him back again unto *Hebron*, buried him there with his fathers.

The state of the wicked at the Latter day

The

The Testament of *Dan* made to his *Children at his death, concerning anger, and lying.*

The Serpent } { *The intent*
With weapon } { *of those men,*
and Dan *declare* } { *that wrathful are*

The Testament of *Dan.*

THE Copie of *Dan* his wordes which hee spake unto them in his last dayes: in the hundred fiue and twentieth yeare of his life, he called his tribe unto him and said:

Yee Children of *Dan*, heare my sayings, and give heede to the wordes of your Fathers mouth. I liked in mine heart, and shewed in my whole life the thing that is good: for truth joyned with right dealing pleaseth God well. I have hated hurtfull things, as lying and anger, because they teach a man all maner of naughtinesse. I confesse unto you my chil-

Hart and outward profession must be consociat.

Lies and anger schoole maisters of evill life.

Children this day, that I was glad in my heart at the death of *Ioseph*, that true and good man, and reioyced at the selling of him, because our Father loved him more then us. For the spirit of spitefulnes and pride said unto me: Thou art his son too, as well as hee. And one of the spirits of *Belial* wrought with me, saying: Take this sword and slay *Ioseph* with it, and when hee is dead thy father shal love thee This was that spirit of spightfulnes which counselled mee to devoure *Ioseph*, as the Leopard devoured a Kid. But the GOD of our father *Iacob* did not put him into my hands, nor suffer me to find him alone that I might dispatch two Scepters in *Israel* by committing that wickednesse. And now my children, I tel you of a truth that unlesse you keepe your selves from this spirit of lying and wrath, & love truth & long sufferance, yee shall perish. Wrath is blinde my children, and no wrathfull man looketh truth in the face, because that although they were [a] his Father and mother, yet doth hee hold them all his enemies. Though he be his brother, yet hee [b] knoweth him not: though he be the Lords [c] prophet, yet obeyeth he him not: though hee be a [d] righteous man, yet hee regardeth

Selfe-love thinketh himselfe as good as other.

Desire of prerogative entiseth to murther

Man purposeth, but God disposeth.

A wrathfull man lively described.

a He accounteth his Parents as enemies.

b He knoweth not his brother.

c He obeyeth not the Minister.

d He regardeth not the righteous.

deth him not, and though hee bee his friend, yet he conſidereth it not. For the Spirit of wrath beſetteth him with the ſnares of errour, blinding his naturall eye and dimming the eyes of his minde by falſehoode, and giving to him a ſight of his owne making. And wherein bleareth he his eyes? In hatred of hart, for hee giveth him a ſelfe willed heart againſt his brother, to ſpite him, and envy him. My Sonnes, wrath is miſchieuous, for it becommeth a ſoule to the ſoule, and ſubdueth the body to it ſelfe by overmaſtering the ſoule, and giveth power to the body to worke all wickedneſſe. And when the ſoule hath wrought, it juſtifieth the thing done becauſe it ſeeth not.

eHe conſidereth not his friend.

The properties of wrath.

Therefore he that is wrathful, if hee be a man of might, hath triple power in his anger. One, through the helpe and furtherance of his Servants: Another of his riches, wherethrough hee perſwadeth & overcommeth his unrighteouſnes: & a third of the nature of his own body which of it ſelfe worketh evill. And though hee that is angry bee a poore man, yet hath he his naturall power doubled. For the ſaid ſpirit doeth alwayes further his wickedneſſe by cauſing his deeds to bee matched

A wrathfull man worketh three wayes. 1 By ſervants. 2 By riches. 3 By himſelfe.

with

with lying. Wherfore conſider the power of wrath how vaine it is. For he is bitter in ſpeach, and walketh at Sathans right hand, that his deeds may be wrought in untruſtineſſe & lying. For Sathan doeth firſt of all ſting him by ſpeach, and when hee hath once pricked him forward, hee ſtrengthneth him by deeds, and troubleth his underſtanding with bitter nips and loſſes, and ſo provoketh his minde to exceſſive wrath. Therefore when any man ſpeaketh againſt you, be not moved to anger: and if hee praiſe you as good men, be not puffed up, nor changed into voluptuouſneſſe and ſterneneſſe of countenance. For when a man heareth a thing that miſliketh him, firſt it tickleth him and ſtingeth his minde, ſo that he thinks he hath juſt cauſe to be angry. Now therfore my children, if ye fall into any loſſe and hinderance be not out of patience, for the ſpirit of impatience maketh men to luſt for the thing that is forgone, and to be angry for want of it. Beare your loſſes willingly, and be not out of quiet for it: for unquietneſs engendreth anger and untruth: and it is evill to have a double face. Anger and untruth talke one to another, to trouble the underſtanding. And when the minde

Two inſtrumēts of wrath bitter ſpeach & violent hands.

Remedy againſt wrath is forbearing of words.

The effect of impatience.

is

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is combred with diſdaine, the Lord depa
teth from it, and *Belial* getteth the do
nion of it. Therefore my children, kee
the Lords commandements, and lawes,
ſchew untruth and hate it, that the Lo
may dwell in you, and *Belial* flie fro
you. Speak every of you the truth to h
neighbour, that ye fall not willingly in
incomberance, and ſo ſhal ye be inquie
and ye ſhal have the God of peace, & w
ſhall not prevaile againſt you. Love t
Lord all your life long, and love yee o
another with a foothaſt heart. For I a
ſure that in the latter daies ye ſhall depa
from the Lord, and walke in naughtineſ
working the abhomination of the *Ge*
tiles, and haunting wicked women in
lewdnes through the working of deceit
ſpirits in you. For I have read in *Eno*
that Sathan is your Prince, and that all t
ſpirits of fornication and pride, ſhall p
themſelves in laying ſnares for the chi
dren of *Dan*, to make them ſtune befo
the Lord. But my children, ſtick yee unt
Levi, and looke upon him in all thing
The children of *Iuda* ſhall ſnatch away
ther mens goods like Lyons through c
vetouſneſſe. For this cauſe ſhall ye be l
away with them into captivity, and the

He propheci-
eth their wic-
kedneſſe.

A note for co-
vetouſnes.

ceive all the plagues of *Egypt*, and all the malice of the heathen: whereupon yee shall returne to the Lord and obtaine mercie, and hee shall bring you unto his holy place, & proclaime peace to you. The lords saving health shall spring up vnto you out of the Tribes of *Iuda* and *Levi*. He shall make warre against *Belial* and give our young men the victorie in revengement. Hee shall deliver the imprisoned souls of the Saints from *Belial*, and turne your unbelieving hearts to the Lord, and give everlasting peace to such as call upon him, the Saints shall rest in him, and the righteous shall rejoyce in the new *Ierusalem* which shall glorifie GOD for ever. *Ierusalem* shall no more be wasted, nor *Israel* led into captivity, because the Lord shall be conversant among men in the midst of it, and the holy one of *Israel* shall raigne over them in lowlinesse and poverty, and hee that believeth in him shall certainly reigne in Heaven. Now my Children feare the Lord and beware of Sathan & his spirits. And drawe neere to God, and to the angel that excuseth you for hee is the mediator betweene God & man, to set peace in *Israel*. He shall stand against the kingdome of the enemie, and

Repentance obtaineth mercy.

A prophecy of Christ his humane nature.

Christ lively described.

Christ our mediator

Chriſt aſſiſteth us in all temptations.

therefore will the enemy labour to overthrow all that call upon the Lord: for hee knoweth, that whenſoever *Iſrael* decaieth then ſhal his enemies kingdome come to an end. But the ſaid angel ſhal ſtrengthen *Iſrael*, that hee come not to an evil end. At that time ſhal *Iſrael* depart fro iniquitie. & the Lord ſhal viſit ſuch as do his wil. In al places of *Iſrael* & among the heathen his name ſhal be, The Saviour. Therfore my children keep your ſelves from al noiſom dealings, & put from you wrath, & all untruth. Loue truth & mildnes, looke what you have heard of your father, deliver it over to your children, that the father of nations may receive you. For he was ſtedfaſt, long ſuffering, meek, lowly, & a teacher of Gods law by his own works. Therfore depart from al unrighteouſnes, that ye may ſtick to the righteouſnes of the Lord: law & bury yee mee by my father. In ſaying theſe things hee kiſſed them. and ſlept the ſleep of the world. And his ſonnes buried him, laying his bones by *Abraham*, *Iſaac*, & *Iacob*. And like as *Dan* had prophecied to them, that they ſhould one day neglect Gods law and eſtrang themſelves from the of-ſpring & native country of *Iſrael*, ſo came it to paſſe.

The Teſtament of *Neptalim* made to *his Children at his death*, concerning goodneſſe.

Run Neptalims *race, but run a pace,*
Embrace his goodneſſe and truſtineſſe.
If your ſtate you ſee ſervants to bee,
Then God will you bleſſe, and give ſucceſſe

The Teſtament of *Neptalim.*

THE Copy of *Neptalims* Teſtament, concerning the things which he diſcourſed at the end of his time, in the hundreth and two and thirtie yeare of his life. At the comming of his Children together in the ſeventh moneth, the fourth day of the moneth, he being yet in good health, commanded a ſumptuous feaſt, and great cheare to bee prepared. When hee awoke in the morning from ſleepe, becauſe he was even at deaths doore, he praiſed the Lord that had ſtrengthned him, and began to ſpeake to his children, in this wiſe:

My children, give eare to *Neptalim*, harken to your fathers words. I was borne of *Bilha*, and becauſe *Rachel* dealt craftily in putting *Bilha* to *Iacob*, in her owne ſtead, and *Bilha* was delivered of mee in *Rachels* lap, therefore was I called *Neptalim*. And *Rachel* loved me becauſe I was borne on her lap, and ſhe kiſſed me when I was a little one, ſaying: God let me ſee a brother of thine out of mine own wombe after thee. By reaſon whereof, *Ioſeph* was like to mee in all things according to *Rachels* requeſt. Now my mother *Bilha* was the daughter of *Rotheus* the brother of *Debora*, *Rebeccas* nurſe, & was borne the ſelfe ſame day that *Rachel* was borne; for *Rotheus* was a *Chaldean* of *Abrahams* kindred, a worſhipper of God, freeborne, and a noble man. How beit forſomuch as he was taken priſoner *Laban* bought him, and married him to a bond-woman of his, called *Eve*, who brought him foorth a ſonne, whom he named *Zeliphas*, after the name of the caſtle wherein hee was taken. Afterward ſhee bare *Bilha*, calling her, her new hafti daughter, becauſe ſhee was ſond of the dug as ſoone as ſhee was borne. And because I was as ſwift of foote as a Stag, my fathe

His birth.

Why hee was called Neptalim.

Why Ioſeph was like Neptalim.

His family.

The ſwiftnes of Neptalim. Gen. 49.

father *Iacob* appointed mee to runne of all meſſages and errands, and bleſſed mee by the name of a Stag. For as the potter knoweth what his veſſell ſhall containe, and tempereth his quantity of clay thereafter: ſo the Lord maketh a mans body proportionable to the ſpirit that hee will put into it, and fitteth the ſpirit to the ability of the body, ſo as there is no inequality or ods betwixt them: for all the Lords creatures are made by weight, meaſure, & rule. And as the potter knoweth the vſe of every of them to what things they be meeteſt, ſo the Lord knoweth the body, how farre forth it is fit for goodnes, and when it beginneth in evill. For there is not any creature reaſonable, nor unreaſonable, which the Lord knoweth not, for he hath created all men after his owne image: and as mans ſtrength is, ſo is his worke, as is his will, ſo is his worke: as is his forecaſt ſo is his doing: as is his heart, ſo is his mouth: as is his eye, ſo is his ſleepe: and as is his mind, ſo is his talke, either of the Law of the Lord, or of the Law of *Belial*. And looke what diverſitie is betweene light and darknes, or betweene ſight and hearing, the ſame diverſity is there in man and woman. Neither is it to bee ſaid that there

GOD his wiſdome in creating us, lively ſet foorth.

My children, give eare to *Neptalim*, harken to your fathers words. I was borne of *Bilha*, and because *Rachel* dealt craftily in putting *Bilha* to *Iacob*, in her owne stead, and *Bilha* was delivered of mee in *Rachels* lap, therefore was I called *Neptalim*. And *Rachel* loved me because I was borne on her lap, and she kissed me when I was a little one, saying: God let me see a brother of thine out of mine own wombe after thee. By reason whereof, *Ioseph* was like to mee in all things according to *Rachels* request. Now my mother *Bilha* was the daughter of *Rotheus* the brother of *Debora*, *Rebeccas* nurse, & was borne the selfe same day that *Rachel* was borne; for *Rotheus* was a *Chaldean* of *Abrahams* kindred, a worshipper of God, freeborne, and a noble man. How beit forsomuch as he was taken prisoner *Laban* bought him, and married him to a bond-woman of his, called *Eve*, who brought him foorth a sonne, whom he named *Zeliphas*, after the name of the castle wherein hee was taken. Afterward she bare *Bilha*, calling her, her new hastie daughter, because shee was fond of the dug as soone as shee was borne. And because I was as swift of foote as a Stag, my

His birth.

Why hee was called Neptalim.

Why Ioseph was like Neptalim.

His family.

The swiftnes of Neptalim. Gen. 49.

father *Iacob* appointed mee to runne of all meſſages and errands, and bleſſed mee by the name of a Stag. For as the potter knoweth what his veſſell ſhall containe, and tempereth his quantity of clay thereafter: ſo the Lord maketh a mans body proportionable to the ſpirit that hee will put into it, and fitteth the ſpirit to the ability of the body, ſo as there is no inequality or ods betwixt them: for all the Lords creatures are made by weight, meaſure, & rule. And as the potter knoweth the vſe of every of them to what things they be meteſt, ſo the Lord knoweth the body, how farre forth it is fit for goodnes, and when it beginneth in evill. For there is not any creature reaſonable, nor unreaſonable, which the Lord knoweth not, for he hath created all men after his owne image: and as mans ſtrength is, ſo is his worke, as is his will, ſo is his worke: as is his forecaſt ſo is his doing: as is his heart, ſo is his mouth: as is his eye, ſo is his ſleepe: and as is his mind, ſo is his talke, either of the Law of the Lord, or of the Law of *Belial*. And looke what diverſitie is betweene light and darknes, or betweene ſight and healing, the ſame diverſity is there in man and woman. Neither is it to bee ſaid that

GOD his wi-dome in creating us, lively ſet foorth.

there

there is any bitterneſſe in any thing either of the face, or of other like things. For God hath made all things good in their order or degree, he hath ſet the five wits in the head, and knit the head to the neck, and covered it with haire for his glory. Moreover, hee hath aſſigned the heart to wiſedome, the belly to the avoydance of the ſtomacke, the breaſt to health, the Liver to anger, the gall to bitterneſſe, the ſpleene to laughter, the kidneies to craftineſſe, the loines to ſtrength, the ribbes to comelyneſſe, the ſeede to luſtineſſe, and ſo foorth. So my children doe all things in order, and in the feare of God, neither do yee any thing diſorderly in ſcorne, or out of due ſeaſon. For thou canſt not cõmand the eye to heare, neither canſt thou doe the workes of light in darkneſſe. Therefore haſte not to mar your doings through covetouſneſſe, or beguile your owne ſoules with fond talk. For by holding your peace with a cleane heart, yee ſhall bee able to keep the will of God, and to caſt away the wil of the devill: the Sun, Moone, & Stars breake not their order, neither break you Gods law in order of your doings. The *Gentiles* by going aſtray, and by forſaking the Lord, have changed their order, and

All things muſt be done in time and order.

The reaſon.

followed ſtockes and ſtones, and ſpirits of errour. But doe yee not ſo (my children) know yee that your onely one God is the Lord in the ſkyes, on the earth, in the ſea, and of all creatures, for hee is the maker of them. And bee not like *Sodom*, which altereth the order of her Nature: likewiſe the watchers altered the order of their nature, and they whom God curſed in the flood, making the earth deſolate and fruitles for their ſakes. My children I ſay theſe things, becauſe I have read in the holy writings of *Enoch*, that yee alſo ſhall depart from the Lord, & walk in al the wickednes of *Sodom*, and the Lord ſhall bring thraldome upon you, ſo as you ſhall ſerve your enemies, and be pinched with al maner of tribulation and paine, till God conſume you everie one: and when you bee made few and ſmall, ye ſhall turne againe and know the Lord your God, and he ſhal bring you againe into your owne land, according to his manifold mercy. And it ſhal come to paſſe, that when they ſhal become into the countrie of their fathers, they ſhall forget the Lord again, and deale wickedly, ſo as the Lord ſhal ſcatter them all over the face of the whole earth, till the mercy of the Lord come, a man that

Neptalim prophecieth the miſerie of his children.

poureth

poureth out mercy and righteouſnes upon
al men both farre and neare. For in the 40
yeare of my life, upon mount *Olivet* to-
1. viſion. ward the eaſt ſide of *Ieruſalem*, I ſaw the
Sunne and Moone ſtand ſtill, and behold
Iſaac my fathers father ſaid to vs, Come
hither apace, and everie one of you take
holde, according to his ſtrength, for the
Sunne and Moone may bee caught. And
wee came running altogether, and *Levi*
caught hold of the Sunne, and *Iuda* jump-
ing up, caught hold of the Moone, & were
both of them lifted up with them. And
when as *Levi* became as the Sunne, a cer-
taine young man delivered him twelve
boughes of Palme tree, and *Iuda* ſhined as
the Moone, and twelve beames or rayes
were under his feete, and *Levi* and *Iuda*
running together, beheld one another.
And behold there was a Bull upon earth
that had great hornes, and Eagles wings
upon his backe, and wee would have
caught him, but wee could not: for *Ioſeph*
ſtepping before us, caught him & mount-
ted aloft upon him. And behold there ap-
peared unto us an holy writting, ſaying,
the *Aſſyrians*, *Medes*, *Elamites*, *Gel-*
thites, *Caldees*, and *Syreans*, ſhall hold
the Scepter of *Iſrael* in thraldome. And

again

againe, a ſeven moneths after, I ſaw our father *Iacob* ſtanding in the ſea of *Iamma*, and us his Sonnes with him. And behold, there came a ſhip ſayling by, full of dryed fleſh, without Mariner or Pilate. Vpon the ſhip was written *Iacob*, and our father ſaid to us, let us goe into our ſhip: When we were within it, there roſe a ſore tempeſt, and a mightie gale of winde, and our father who held the ſterne, flew away from us, and then wee being toſſed with the ſtorme, were caried into the ſea, and our ſhip was filled with water, and weather-beaten, and torne on all ſides. Then *Ioſeph* fled out in the boat, and we al were divided upon twelve boords, and *Levi* & *Iuda* was among us, ſo were we ſcattered on all coaſts, and *Levi* being clad in ſackcloath, prayed unto the Lord for us all. As ſoone as the tempeſt was allayed, the ſhip came quyetly to land, and behold our father *Iacob* came, and wee rejoyced all together with one minde. I told my father theſe two dreams, and he ſaid to me, theſe things muſt bee fulfilled in their time, and *Iſrael* muſt indure many things. Then ſaid hee further to me, I believe that *Ioſeph* is alive, for I ſee the LORD doth alwayes number him with us. And hee ſaid, thou liveſt

Remorſe of conſcience moveth open confeſſion.

liveſt my ſonne *Ioſeph*, but yet I ſee thee not, neither ſeeſt thou *Iacob* that begat thee: truely he made us to weepe at theſe words of his, and my bowels glowed within mee, to bewray unto him that *Ioſeph* was ſold, but I was afraid of my brothers. Behold my ſonnes I have ſhewed you the laſt times, and all things that ſhall bee done in Iſrael. You therefore commande your childten to bee helpfull unto *Levi* and *Iuda*. For by *Iuda* ſhal health and welfare ſpring up unto Iſrael, and in him ſhall *Iacob* bee bleſſed. For by his Scepter ſhall God appeare, and dwell among men upon earth, to ſave the flocke of Iſrael, and to gather the righteous from amongſt the Heathen. My children if you doe well, both men and Angels ſhall praiſe and bleſſe you, and God ſhall bee glorified by you among the *Gentiles*, the Devill ſhall flie from you, the beaſtes ſhall ſtand in awe of you, and the Angels ſhall receive you. For like as if a man bring up his child well, the child giveth and endeuoureth alwaies to be mindefull and thankfull: So of good works there is a good remembrance with God, but as for him that doth not good, him ſhal men and Angels curſe, and God ſhall be diſhonowred

By doing well God is glorified, men bleſſed, and the Devil vauquiſhed.

noured through him among the Gentiles, and the Divell ſhal poſſeſſe him, as a peculiar veſſel and inſtrument, and all beaſts ſhall over maſter him, and the Lord ſhal hate him. For the commandements of the law are of two ſorts, and are fullfilled in worke. For there is a time for a man to companie with his wife, and a time to forbeare her, that he may give himſelfe to prayer. There are two commandements which breede ſin, except they be done in their due order, and ſo it is in the reſt of the commandements. Therefore be you wiſe and skilfull in the Lord, knowing the order of his commandements, & the laws of all things, that God may love you. Having commanded them many other ſuch things, he prayed them to conveigh his bones to *Hebron*, and to bury him by his Fathers. And ſo eating and drinking with a merry hart, he covered his face and died. And *Neptalims* children did al things according as their Father had commanded them.

The

The Teſtament of *Gad* made to his *children at his death concer*ning hatred.

You that excell in Martial feates
Loe Gad *but GOD obey:*
Leaſt in Gads *wrath ye God offend,*
And loſe your hoped prey.

The Teſtament of *Gad.*

THE copy of *Gads* Teſtament. and of the things that he ſpake to his children in the hundred & ſeventh yeere of his life, ſaying: I was *Iacobs* ſeventh ſon, and skilfull and ſtrong in keeping of ſheep. I kept the flocks by night, & when there came any Lion, Leopard, Wolfe, Beare, or other wilde beaſt upon our cattell, I ran to it and killed it. *Ioſeph* alſo did feed ſheepe with us about a thirtie daies: who being tender, fel ſick by reaſon of ouermuch heat, and went home to *Hebron* to his father, whom he lodged by himſelfe becauſe he loved him

Gad a good & valiant ſheep-heard.

An

And *Ioseph* told our father, that the sons of *Bilha* wasted his goods at *Zilpha*, and made havock of them, without the knowledge of *Iuda* and *Ruben*. For hee knew that I had rescued a lambe out of a bears mouth, and killed the beare, and that because the lambe could not live (which thing grieved me) we killed it also & ate it. He told our father of it, & our brothers were greatly discontented with his doing even to the day that he was sold into *Egypt*, and the spirit of hatred was in mee, in so much as I could not finde in my heart to heare *Ioseph* speake, or to see him, because hee had rebuked us openly, for eating the lambe without *Iuda*. To be short he made our father believe whatsoever he tolde him. But now I acknowledge my sinne, my children, that I was often in minde to have killed him, for I hated him from my heart, and I was utterly without compassion towards him, & the cause of this my great hatred towards him, was his dreames: Therefore I would have devoured him, as an oxe eateth up grasse from the earth. And for that cause I and *Iuda* solde him to the *Ismaelites* for thirty gildernes, of the which we kept away ten privily, & shewed the other 20 to our brethren

Gad hated Ioseph, for his complaining to his father.

2 For his godly dreames.

thren. And ſo covetouſnes perſwaded mee to wiſh his death. But the God of our fathers delivered him out of my hands, to the intent I ſhould not doe ſuch wickednes in *Iſrael*. And now my children give eare to the words of truth that ye may liue righteouſly, and keep the law of the higheſt, and not goe aſtray through the ſpirit of hatred, for that is evill in all mens doings. Whatſoever another man doth, that doth the hater miſlike and abhorre. If one keepe the law of the Lord he praiſeth it not: if one feare the Lord, & deale righteouſlie, him he loveth not, but diſpraiſeth the truth, he enuieth him that ordereth his waies aright, hee imbraceth backbiting, he loveth ſcorneſulnes: & becauſe that hatred hath blinded his minde, he doth to his neighbour as we did to *Ioſeph*: therfore my children keep your ſelves from hatred, becauſe it committeth wickedneſſe even againſt the Lord: for it will not heare the words of Gods commandement, concerning the loving of a mans neighbour, but ſinneth ſpitefully againſt GOD. If a brother offend, by and by it pleaſeth him abroad, and is haſtie to have him condemned and kild, or puniſhed for his offence, and if the offender be a

ſer-

ſervant or bondman, it accuſeth him to his maiſter, and deviſeth all meanes that may be to perſecut him, & to put him to death if it be poſſible: for hatred worketh with ſpitfulneſſe and is alwaie ſorie to heare or ſee men goe forward, or proſper in wel doing. For like as loue heareth good will even to the dead, and wiſheth them alive, and would (if it were poſſible) ſtay them from death, which are condemned to die: So hatred ſeeketh to ſlay the living, and demeth thē unworthy of life which have offended never ſo lightly. For the ſpirit of hatred doth through cancred frowardneſſe of heart, work jointly with Sathan in all things even to the death, and deſtruction of men. But the ſpirit of loue doth through long ſufferance work with Gods law to the welfarē of men. Hatred is evil, becauſe it abideth with lying, ſpeaking continually againſt the truth, making a great adoe of ſmall matters, ouerſhadowing the light with darknes, counting ſweete to be ſowre, teaching ſlanderouſnes, war, wrong, and aboundance of al miſchiefe, and finally filling the heart with diveliſh poyſon. My children I ſpeak theſe things upon experience to the intent you ſhould eſchew hatred, and ſticke

A comparison.

The property of hatred.

to

A righteous deſcribed.

to godly love. Righteouſnes driveth out hatred and lowlynes killeth it, for a righteous and lowly perſon is aſhamed to doe wrong, not for feare of rebuke, but for conſcience ſake, becauſe God ſeeth his intent. He backbiteth no man, becauſe the feare of the higheſt overcommeth hatred for the feare of the Lord offendeth not, neither will doe any man wrong, no not even in thought. At length *I* came to the knowledge of theſe things, when I had repented mee of my dealings toward *Ioſeph*. For the true repentance that is according to Gods will, mortifieth a man to obedience chaſeth away darkeneſſe, inlightneth the eyes, giveth knowledge to the minde, and leadeth the ſoule to ſalvation. And whatſoever men know not of themſelves that doth repentance teach them. For it brought upon me the paine of the heart and if my father *Iacobs* praiers had not beene, ſurely I had died out of hand. For looke wherein a man ſinneth, by the ſame he is puniſhed. For as much therefore as my heart was mercileſſe toward *Ioſeph* I ſuffered Gods rigorous juſtice in my heart by the ſpace of 11. moneths that the time of my puniſhment might fall out even with the time I urged

the felling of *Ioseph*. Now therefore my children, each of you love his brothers, & put away hatred from your hatrs, loving one another in deed, word, and thought of minde. For before my fathers face I spake mildely of *Ioseph*, but behind his backe the spirit of hatred darkned my understanding, and tempted my minde to kill him. Wherefore love yē one another hartly: and if any of you offend other, tell him of it gently, dryving out the poyson of hatred, and fostering no deceit in heart. And if the offender confesse it, and be sory for it, give it him: and if he deny it, strive not with him, least hee fall to swearing, and so sinne double. Let no stranger heare you uttering one anothers secrets in variance, least hee turne to bee your illwiller. and worke some great mischiefe against you. For he will talke guilefully with thee, and undermine thee to do thee a shrewd turne, taking his poyson at thine owne hand. Therefore if hee deny it, and be ashamed of it, and hold his peace when hee is rebuked, draw him not out, for in denying hee repenteth him, so as hee will no more offend thee, but honour thee, & feare thee and bee in quyet. But if hee be unshamefac't, and abide by his naughti-

Love consisteth in deed, word, & mind

neſſe, then refer the revengment of it to God with all thy heart. If another man proſper more then thou, bee not grie ve at it, but pray for him, that hee may hav perfect proſperity. For peradventure i may bee to your owne benefit. And if he bee exalted more and more, envy him no but remember that all fleſh ſhall die: an praiſe God, for it, who giveth good an profitable things to all men. Seeke th Lords judgements, and ſo thy minde ſha let him alone and bee in quyet. Now, if man bee enriched by evill meanes, as *E ſau* my fathers brother was, envy him not: for in ſo doing yee controle the Lord who either taketh away his benefits fro the wicked, or leaveth them ſtill to th repentant, or elſe reſerveth them in th unrepentant to their endleſſe puniſhment

A poore man how hee is rich.

For the poore man having ſufficient of a things, giveth thankes unto the Lord, an is enriched of all men, becauſe men wiſ him no harme. Therefore, my children, a way with hatred out of your hearts, an love one another with a right meanin minde. Alſo will you your children t honour *Levi* and *Iuda*, for out of the

A prophecy of Chriſt.

ſhall the Lord make the Saviour of *I rael* to come, I know that in the end you

childre

hildren ſhall depart from them, and walk all manner of miſchiefe, naughtineſſe & orruption before the Lord. And after a ttle pauſing hee ſaid againe: My ſonnes eare mee your father, burie mee by my athers: And ſo plucking up his feete, he ept in peace: and after five yeares they ried him thence, and laid him with his thers in *Hebron*.

The Teſtament of *Aſer* made to his *childrenat his death concerning* two faces, of vice and vertue.

Two wayes ſaith Aſer *are preparde for men: the one for joy,*
The laſt for death. The firſt is beſt:
but this breeds ſore annoy.

The Teſtament of *Aſer*.

THE Copy of *Aſer* his Teſtamen
and of the things that he ſpake
his Children in the 120. yeare
his life, being ſtill in health, hee ſaid un
them: ye Children of *Aſer*, harken un
your father, and I will ſhew you all thin
that are aright before the Lord. The Lo
hath given two wayes unto the ſonnes
men, two minds, two doings, two place
and two ends: and therfore all wayes m
be one, yea though they bee contraries,
are the wayes of good and evil. Alſo the
are two minds in our breaſts, which d
moo

Two wayes for a man to walke in.

Two minds in a man, of good and of evill.

nove us either to honestie or dishonesty. herefore if a man bee led to goodnesse, l his doings are occupied about righte- usnesse: and if that hee doe any thing a- isse, by and by hee repenteth him: for in s much as his minde is bent unto righte- usnesse, hee putteth away naughtinesse, d out of hand amendeth his misdeedes, correcteth the corruption of his mind. ut if his minde inclme unto evill, all his oings tend unto naughtinesse, in so much at he thrusteth away the good, and tak- h unto him the bad, because hee is vn- r the dominion of *Belial*: and if he doe y good thing, hee turneth the same un- evill. For if he beginne to do any good, e bringeth the end of his doings to an ill worke, because the treasure of his rt is infected with the venome of a di- lish and mischievous Spirit, and there- re the evill overmaistereth the good in s minde, and bringeth the end of the ing to naughtinesse. Some man shew- h compassion upon him that serveth his rne in naughtines, that man hath two es, and that deed of his is starke lewd- sse. Another man loveth ungraciousnes, d he is lewd likewise: and although he uld find in his heart to die for the com-

Diverse sorts of double faces.

passing

paſſing of his evill: yet it is manifeſt tha
hee is double faced, and his doing is alto
gether ſtarke naught. For his love bein
but lewdneſſe, doth as it were cloake h
evill with a good name, whereas the dri
of his doings tend unto a wicked end. A
nother ſtealeth, doth open wrong, pille
and polleth, is covetous, and pitieth n
the poore. Hee alſo hath a double face,
all this is ſtarke naught: for in being ni
gardly towards his neighbour, he pr
voketh Gods wrath and denyeth t
higheſt, in not pittying the poore. He d
ſpiſeth and ſpiteth the Lord, which is t
commander of the Law: he ſuffereth n
the poore to reſt, hee defileth his ow
ſoule to make his body gay, he killeth m
ny, and pitieth few: this is the part o
double faced perſon. Another committe
whoredome and fornicarion, or vexe
many men pitiouſly with his power a
riches, and yet abſteineth from meat
his faſt is naught, for hee doth the co
mandements with an evill conſcience, a
that is a double faced dealing, which is
together naught. Such maner of folke
right Swine, and Hares, for they ſeeme
bee halfe cleane: but in verie deed they
utterly uncleane. You therefore my ch

The covetous mans wicked-nes deſcribed.

d

ren become not like them, neither beare ou in one hood two faces, the one of oodneſſe, and the other of naughtineſſe, ut ſticke alonely unto goodneſſe: for in oodneſſe doth God reſt, and men like ell of it. Shunne naughtineſſe, and kil the evill in your good workes: for they that re double faced, ſerve not God but their wne luſts, becauſe they ſeeke to pleaſe *Belial*, & ſuch as are like themſelves. Now hough plaine dealing men and ſuch as retend but one face are taken for offenders, at the hands of ſuch as beare two faes, yet are they righteous before God. For many in killing wicked perſons, doe wo workes at once, namely, good by evill: but indeed the whole work is good: becauſe that hee which hath rooted out he evill, hath deſtroyed it. Some men haing his neighbour, mercifully blameth him for his advoutrie, or theft, ſuch a one s double faced: but yet is the whole work good, becauſe hee followeth the Lords example, not reſpecting what ſeemeth good, when it is evill in deed. Another will not make merry with rioters, leaſt he ſhould bee ſtained by them, and defile his owne ſoule. This man alſo is double faced, but yet is all his doings good, and hee is like

God abideth with the plain dealer.

The prepoſterous iudgemẽt of the world makes not good or bad.

Other kinds of double faced men.

like a Roe or a Stagge, which in a common wild heard ſeeme to bee uncleane, and yet are altogether cleane, becauſe hee walked in the zeale of the Lord, ſhunning and hating thoſe whom God willeth to be ſhunned, in his cõmandements, and ſo killeth he evil with weldoing. See therefore my ſonnes, how there are two in all things, one againſt the other, and the one hidden under the other. Death ſucceeds to life, ſhame to glory, night to day, & darkneſſe unto light. All righteous things are under light and life, and therefore doth eternall life overmaſter death. It is not to bee ſaid that truth is untruth, righeouſnes unrighteouſnes, or right wrong, becauſe thatas all things are underGod, ſo al truth is under light. I have practiſed all theſe things in my life. & not ſtrayed from the trnth of the Lord, but ſought out the commandements of the Higheſt, to the uttermoſt of my power, and walked with one face in goodnes. Take heed therefore my children to the Lords commandements, & follow the truth with one ſingle face. For they that are double faced ſhal be double puniſhed. The ſpirit of error hateth the man that fighteth againſt it. Keepe the law of the Lord, and regard not evill that

After his righteous living.

Double faced double puniſhed.

ſeemeth

ſeemeth good, but have an eie to the thing that is good indeed, and keepe the ſame, returning to the Lord in all his commandements, and reſting upon him; for the ends whereat men doe aime, doe ſhew their righteouſneſſe. And know the Angels of the Lord from the Angels of Satan. For if yee cleave to wicked ſpirits, your ſoules ſhall bee tormented of the wicked Spirits whom yee ſerve, in wicked luſts and works. But if ye quyetly and cheerefull acquaint your ſelves with the angel of Peace, hee ſhall comfort you in your lifetime. My children, become not like the *Sodomits*, which knew not the Angell, & periſhed for ever. For I am ſure that you ſhal ſinne, and be delivered into the hands of your enemies, your land ſhall bee laid waſte, and your ſelves ſhall bee ſcattered into the foure corners of the earth, and be deſpiſed as unprofitable water in your diſperſing abroad, untill the higheſt do viſit the earth, eating and drinking as a man with men, and breaking the ſerpents head in peeces without noyſe. He ſhall ſave *Iſrael*, and all the heathen by water, being GOD hidden in man. Therefore tell your children theſe things, that they neglect not Gods Law written in the tables of heaven.

A prophecy of Chriſt his humanity.

heaven. For the time will come, that they ſhall give no credit to the Law of the Lord. And you falling into naughtineſſe, ſhall deale wickedly againſt God, giving no heed to his law, but unto mens commandements. For this cauſe ſhall yee bee ſcattered abroad, as my Brothers *Gad* and *Dan*, which were not acquainted with their owne countrey, tribe and tongue. Nevertheleſſe the Lord ſhall gather you together againe in faith, for the hope of his mercy, for *Abraham*, *Iſaac*, and *Iacobs* ſake. When hee had ſo ſaid, hee commanded them to burie him in *Hebron*. And hee dyed ſleeping a good ſleep, and afterward his ſonnes doing as he had willed them, caried him back and buried him with his Fathers.

The

The Teſtament of *Ioſeph* made to his *children at his death concer-* Chaſtity and patience.

Let Ioſeph *teach thee*
Love and chaſtity:
So ſhalt thou have
A bleſſed life
Voide of all ſtrife,
Even to the grave.

The Teſtament of *Ioſeph*.

MY ſonnes & my brethren, heare yee *Ioſeph* the welbeloved of Iſrael. My children heare your Father. I have knowne in my life Envie and Death, with the which my Brethren would have deſtroyed mee. For they hated mee and God loved me: they would haue killed mee, and the God of my Fathers kept mee: they put mee into a pit, and the moſt high brought mee out againe, I was ſold as a bondman, and the

Ioſephs affliction

God helpeth in diſtreſſe,

the Lord made me free, & his ſtrong hand helped me. I was kept in hunger, and the Lord himſelfe nouriſhed mee: I was left alone, and the Lord comforted mee: I was ſicke, and the Lord viſited mee: I was in priſon, and the Saviour made mee glad: I was faſtned in chaines, and the Lord unbound mee. Hee pleaded my cauſe in the accuſations of the *Egyptians*; and not only delivered mee from Envie and Deceit, but alſo exalted mee, in ſo much that *Putiphar*, chief-Steward of *Phaaohs* houſe, did lend me lodging, where I was in jeopardie of my life by reaſon of a ſhameleſſe woman, which intiſed me to doe naughtienes with her, through the flame of voluptuouſnes burning about her breaſt. I was caſt in priſon for her: I was beaten and mocked for her, yet the Lord cauſed the keeper of the priſon to be moved with mercy towards mee. Hee forſaketh not them that feare him, neither in darkeneſſe, neither in bonds, neither in tribulations, or neceſſities. GOD is not aſhamed as man, neither dreadeth he as men, neither ſhaketh or ſhrinketh he for feare as earthly men. He is preſent in all places, & in their moſt grievous ſorrowes hee comforteth his

God never forſaketh his.

his. He goeth away for a ſeaſon, to try the thoughts of their minde. Hee found mee truſty in tenne Temptations: and in euery one I was conſtant and preſerved. For ſufferance is a great medicine, and cauſeth much goodnes. How often did the *Egyptian* threaten my death? How often was I puniſhed, and yet the woman called me againe How often did ſhe threaten me to die, becauſe I would not have to do with her? She ſaid unto mee thou ſhalt have governance of mee, and all that be mine, if thou wilt give thy ſelfe unto mee, and obey my deſire, & thou ſhalt be Lord over us. But I remembred the words of my father *Iacob*, and entring into my chamber, made my prayer to the Lord, & faſted ſeaven dayes, yet I appeared unto the *Egyptian*, in the ſelfe ſame eſtate of body as if I had lived in pleaſures and delights. For they that faſt for GOD, receive beautie of face. When I had wine given unto mee, I drunke none: and faſting three dayes, I tooke my meate dayly, and gave it to the ſicke and needy, and earely I awaked unto the Lord and wept for *Memphetica* the *Egyptian* becauſe ſhe was evermore troubling of mee. Shee came unto me in the night, as though ſhe would

Ioſeph conſtãt in tentations.

ſufferance what it is.

A preſent medicine in tentation.

Not for meat, but from wãton fare.

A craftie practiſe of woman

would have viſited mee. And firſt truely becauſe ſhe had never a ſon, ſhee fained to take me as her ſonne. And I praied to God to ſend her a ſon: untill which time ſhee embraced mee, as though I had bene her ſonne, and I perceived not the cauſe. And for a concluſion, ſhee drew mee to haue done fornication with her, and I remembring my ſelf, was ſorrowful to the death. And when ſhe was gone out, I came to my ſelfe, and ſorrowed many dayes, for I perceived her deceit and erour. And I ſpak unto her the words of the moſt high God, if peradventure ſhe might bee turned away from her pernicious concupiſcence. Many times as to a holie man ſhee ſpake flattering words to mee, not without deceit, lauding my chaſtity before her husband, which would utterly haue deſtroyed mee: both manifeſtly and ſecretly ſhe ſaid unto mee Feare not my Husband, for he is perſwaded of thy chaſtitie. For if ſo be that any man ſhewed him of thee & mee, he would not believe it. For becauſe of this thing, I covered mee with ſackcloth, and layd me flat upon the Earth, and prayed unto Almightie God, that he would deliver me fro this woman of Egypt. When ſhee could doe nothing

Flattery the diuels ſweet bait

A token of a zelous hart.

nothing this way ſhe came unto me a-gaine armed with other reaſons: that is to ſay, that ſhe would faine learne the word of God of mee, and began to ſpeake after this manner. If thou wilt have mee to forſake mine Idols, follow my deſire & I will perſwade my husband the Egyptian to goe from his Idolatry, and we ſhall walke in the law of thy God. I made anſwere to theſe things: GOD will haue none to worſhip him with uncleanneſſe, neither hath hee anie pleaſure in adulterers And ſhe held her peace, deſiring to fulfill her concupiſcence. And I faſted and prayed that God might deliver me from her. Againe at another time, ſhe ſaid unto mee: if thou wilt not doe adultry with mee, I will kill my Prince, and ſo by the lawe I ſhall take thee to be my husband. When I heard that I rent my garment, and ſaid: Woman, I pray thee be aſhamed of theſe things before GOD, and feare God and doe thou not ſuch an abhominable thing: Neither deſpaire utterlie, that thou drowne not thy ſelf in thine owne evill: for if thou goe about it, I ſhal utter and declare the thoughts of thine iniquitie. Shee fearing theſe things, prayed mee that I would not bewray her naughti-

Hipocrites are of all religions for lucre.

Double faced men God abhorreth.

Note the fruit of luſt.

naughtineſſe and ſo departed. Yet againe ſhe went about to beguile me with gifts, ſending unto me all things that men have neede of, and ſhe ſent me meate, ſtrewed about with inchantment. And as the Eunuch brought it in, *I* beheld and ſaw a terrible fellow giuing me a ſword with the diſh, and I perceiued that ſhee went about to deceiue me. And when hee was gone I wept, and touched not that meate, nor any other of her ſending, for a good while after. A day after that, ſhe came to me and ſaid, what is the matter that thou haſt not eaten of the meate? And I ſaid unto her, becauſe thou haſt poyſoned it. Therefore thou ſhalt knowe that I will not come unto Idols, but only unto God. Now underſtand therefore, that the God of my Father by his Angell, hath ſhewed thy miſchiefe unto mee, and I haue kept the meate to thy ſhame, if perchance thou mighteſt repent, or learne that the malice of wicked doers prevaileth not againſt them that worſhip the Lord in chaſtity. And I tooke and did eat before her, ſaying: The God of my Fathers, and the angel of *Abraham* ſhall be with mee, and then ſhe fell downe at my feete and wept. Then lifting her up, I exhorted her ma-

Ioſeph did firſt moniſh & not proclaime.

nie wayes, and ſhee promiſed unto mee that ſhe would never do ſuch iniquity after that day. Yet becauſe her heart was mourning, and did burne towards mee in adulterie with ſighes, comming from the depth of her ſtomacke, ſhee caſt downe her countenance. The *Egyptian* her husband perceiving her, ſaid, Wherfore holdeſt thou downe thy face? ſhee anſwered, I am even ſorrowfull at the heart: and he comforted her that was not ſicke: yet againe ſhe entred in to mee (her Husband being without) and ſaid: I am ſtrangled or choaked: either I will breake my neck, or elſe drowne my ſelf, without thou wilt obey mee. And I perceiving that the ſpirit of *Belial* troubled and vexed her, praied unto the Lord my God, and ſaid thus: Wherefore art thou vexed and troubled, all blind in ſinne? Remember thy ſelfe, for if thou doe kill thy ſelfe, the concubin of thy husband called *Sechon*, envying thee, ſhall beate thy children, and deſtroy the memorie of thee from the earth. And ſhe ſaid unto me: Have done, have done, I perceive that yet thou haſt ſome care for me: I have even enough that thou defendeſt my life, and my childrens. I have good hope in time to come, that I ſhall obtaine

The Name of God, and feare of infamy, pricketh the conſcience: Note this.

my wiſhed deſire. And ſhe perceived not that for the love of my Lord God I ſaid ſo, and not for her ſake. Whatſoever hee bee, that followeth the concupiſcence of his moſt filthie and pernicious deſire, is made ſervant unto the ſame, as this woman was. And if he heare any good thing in the paſsion wherein he is overcome: he draweth the ſame to his pernicious or filthy deſire. I ſay unto you my ſonnes, that it was about ſixe of the clocke when ſhee went from mee, and I fell upon my knees, praying to God al that day, with the night following. And about the break of the day I aroſe weeping, that I might once be delivered from this *Egyptian* woman. Finally ſhee caught mee faſt by the garment, drawing me to have gone to bed with her. Then perceiving that ſhe waxed madde, and that violently, and with ſtrength ſhee held my cloths, I let my cloaths ſlip from me, and fled away.

A remedy againſt temptation.

Then ſhee complained to her husband of me, which put me in priſon in the Kings houſe. The day following after, I was ſore beaten and caſt in priſon. And when I lay bound in fetters, this *Egyptian* woman waxed ſick for ſorrow, and harkned how I lauded God, being in a houſe of darknes.

For

For I rejoycing with a glad voice, glorifi-
d my God onely that by ſuch occaſion I
vas delivered from the *Egyptian* woman.
Yet ſhe left not to ſtand harkning, and ſaid
Have done and take the offer which I put
nto thee, and fulfill my deſire, and I will
eliver thee from thy Bond, & bring thee
ut from the darknes: but all that could
erſwade mee nothing, inſomuch that in
hought I was not inclined to any deſire of
er. For God loves him better which faſt-
th in chaſtity, being in a priſon of darknes
hen him which taketh his pleaſure with
oluptuouſnes in a chamber of honor and
iches. For if a man live in chaſtity, and
eſire glorie (if God perceive it to be ex-
edient for him) he giveth it unto him, as
ee hath done unto mee. Manie times as
nugh ſhe had beene ſick, ſhe deſcended
nto me unlooked for, & heard the voice
f my praying, and ſtood the more ſtill.
ut when I heard her ſigh I held my
eace, for in her houſe ſhe ſtripped her ſelf
aked, breaſts, legs, and armes, whereby
e might have kindled me into the love
her. For ſhee was verie faire, and glo-
ouſly adorned to have deceived me, but
od kept mee from her works. Therfore
y ſonnes, behold what ſufferance with

Note a ſubtile woman.

Joſephs ſingular chaſtity.

A propertie of a Harlot.

The commodity of prayer and ſufferance

prayer and faſting doth. And therefore if you love Soberneſſe and Chaſtity in Suffe rance and Humility of the heart, the Lor ſhall dwell in you, for he loveth ſobriety and when the moſt high doth dwell in man, although he chance to fall into envy or into bondage, or ſlander, the Lor which dwelleth in him, wil for his chaſti ty not only deliver him, but alſo exalt hi & glorifie him as he hath done me, for he is alwayes with him in word, in deed, an thought.

Ioſephs lowlineſſe in proſperity.

My Children yee know well how m Father did love mee, and yet I was nev the prouder therof in my hart. For thog I was as a childe, I had ever the feare God in my mind. When I grew unto ag I moderated my ſelfe, and honoured m brethren whom I feared. I held my pea when I was ſold, becauſe I would n have the *Iſmaelits* to know my ſtocke a kindred, how I was the ſonne of *Iacob* man of great ſtrength and power. Ther fore have you in your deeds the feare God, and honour your brethren, for men that obſerve the law of God, are ved of him. Then I came with the *maelits* to a certaine place called *Indoc* and they demanded of mee what I was

I ſaid (becauſe I would not reprove my brethren) that I was one of their houſhold Slaves. Then ſaid the chiefe of them, thou art no ſlave: for thy countenãce doth ſhew thee what thou art. And he threatned mee unto the death, yet for all that I ſaid againe I was their ſlave. But when we came into Egypt, they began to ſtrive who ſhould have mee for the money that was paid: and they agreed that I ſhould abide in *Egypt* with a Merchant of their facultie, untill ſuch time as they had made their Merchandiſe and returned againe: & God gave mee grace in the ſight of the Merchant, that he gave me the charge of his houſe, and the Lord bleſſed him by my hand, for the Lord gave him plenty of gold & ſilver, & I was with him three months and five dayes. In this time, paſſed by *Memphetica* the wife of *Putipher* in great glorie, and ſhe caſt her eyes upon me (for the *Eunuchs* had ſhewed her of me) & ſhe ſhewed her husband of the Merchant which was made rich in the hand of a young man being an *Hebrew*, and ſhe ſaid they had ſtolne him out of the land of *Canaan*. Therefore doe now judgement upon him, and take the young man to bee our ſteward, & the God of the *Hebrews* ſhall

An amiable countenance a token of a liberall mind.

A covetous heart like Achab.

ſhall bleſſe you. for grace from heaven is in him. *Putipher* her husband perſwaded with theſe words, cauſed the Merchant to be ſent for, and ſaid unto him: What doe I heare of thee, that ſtealeſt ſoules out of the land of the *Hebrews*, in ſelling of children? The merchant fell down upon his knees, & prayed him, ſaying: I beſeech thee Lord ſhew me, for I know not what thou ſaiſt. Hee anſwered againe. Where gateſt thou this *Hebrew* childe? And he ſaid, The *Iſmaelites* left him with mee, untill they came this way againe. When hee had ſo ſaid, *Putipher* ſaid, bring the young man hither: and I being brought in, did reverence to the Prince of the *Eunuches*, for hee was the third man in dignitie with *Pharaoh*, and Prince of all the *Eunuches*, and he had wife, children, and concubines. And when he had taken me a apart, he ſaid, art thou bond, or art thou free? I anſwered, bond. And hee ſaid unto mee, Whoſe bondman art thou? I anſwered him, The *Iſmaelites*. And he ſaid againe unto mee, how came it to paſſe that thou waſt made their bond-man? And I ſaid: for they bought mee in the land of *Canaan*: yet he did not believe mee, ſaying: Truely thou lyeſt, and commanded me to bee beaten

Men

Mempheticа his Wife ſpied mee beaten, at a window, and ſent unto her husband, ſaying, thy judgement is unjuſt, for thou doeſt puniſh wrongfully the young man that is ſtolen. But becauſe I changed not my words, yet againe was I beaten, and commanded to be kept at his commandement, till ſuch time as my maſters came. A token of mercy, if it were not for an ill end.

And his wife ſaid unto him; Wherfore do ye keepe in captivitie the noble child? it were more almes to let him goe, and to beat you. Shee would faine have ſpied me in deſire of ſinne, and I knew nothing of this. Hee ſaid againe to *Mempheteca*, it is not honeſt among the *Egyptians*, to take away another mans goods before he ſhew him of it. Hee ſaid that of the Merchant and of mee, when I ſhould bee imprisoned. After that 24. dayes, the *Iſmaelites* came, and they hearing that *Iacob* my Father was heavie for mee, ſaid unto mee, Wherefore is it that thou ſaidſt thou waſt a bondman, and now we know that thou art the ſonne of a great man in the land of *Canaan*, and thy father ſorroweth for thee in ſackcloth. Then I would faine have weept, yet I refrained my ſelfe for ſhaming of my brethren, and ſaid, I know it not, for I am a bond-man. Then they tooke Note a flattering woman. A good nature

tooke counſell amongſt themſelves, whether or to whom they might ſell me, leaſt I ſhould bee found in their hands, for they feared *Iacob* leaſt he ſhould be revenged of them: for they had heard that hee was mightie both to God and man. Then ſaid the Merchant to them, Redeme him now from the judgement of *Putiphar*: they hearing this, went & asked for me, ſaying, that they had bought me for money, & he delivered me. *Memphetica* ſpak unto her husband to buy me, for ſhe ſaid, *I* hear ſay they would ſell him. And they ſent an *Eunuch* to the *Iſmaelites*, and deſired to buy me, and when he could not bargain with them, he returned & ſhewed his Lady that they asked a great price for the child: ſhe ſent againe another *Eunuch*, ſaying, Although they aske two baſaunces of gold, ſee that thou ſpare not for money, but buy the child & bring him to me. He paid 80. golden crowns for me, & ſaid to his Lady that hee paid 100. and *I* perceiving this held my peace, leaſt the *Eunuch* ſhould have beene ſearched. Behold my ſonnes what *I* have ſuſtained: love one of you another, & with continuance caſt out from among you deceitfull minds, for God deliteth in the concord of brethren, & hath plea-

Thus the righteous beboght and ſold.

Concord betweene brethrē pleaſeth God.

pleasure also in the love and choice of a proved hart. For when my brothers came out of *Egypt* and knew mee, I gave them their money, & never gave reproch unto them, but comforted them, and after the death of *Iacob*, I loved them more abundantly, and all that hee commanded me I did verie gladly, and they marveiled because I suffered not them to bee troubled for a smal cause, for al that was in my power I gave them. Their children were reputed to me as mine own, and mine own children as their servants. Their life was my life, and their sorrow was my sorrow, & all their infirmity or disease was mine, my land was their land, my counsell was the counsell of them, and I never exalted my selfe above them in prid for mine own worldly glorie, but was among them as one of the least. Therefore my sons if yee walke in the cõmandements of the Lord, the Lord shall exalt you and blesse you in riches perpetuall. And if any man will do evill to you, with meeknesse looke that ye pray for him, and God shall deliver you from all evill. Now behold and see that for my long sufferance the daughter of my Lord was given mee to wife, and there was given to mee with her an hundreth talents

Iosephs merciful hart declared.

A promise for them that pray for their enemies.

God provideth for his Elect.

talents of Gold, for God made them to ſerve me, & gave me beauty that I ſhould be as a flower above them that were faire in *Iſrael*, and hee kept me unto mine age both in ſtrength and beautie, becauſe I was like to *Iacob* in all things. And what dreames I have ſeene my children now heare. There were 12. Harts feeding, aud nine were divided abroad in the earth, alſo I ſaw how that of *Iuda* was a Virgin borne having a white ſilken robe, and of her came forth an immaculat Lambe: and on the left hand of the ſaid Lambe, was as it were a Lyon, & all beaſts made againſt him, and the Lambe overcame them, and trode them under his feete, & in him joyed the Angels, the men, and all the earth. Theſe things ſhall come to paſſe in their time, that is to ſay, in the latter dayes. Therfore my Sonnes keepe the commandement of the Lord, and honour *Iuda* and *Levi*. For of them to you ſhall ſpring the Lambe of God, which by his grace ſhall preſerve al *Gentiles* and *Iſrael*. The Kingdome of him is a kingdom eternal, which ſhall never paſſe. For my kingdome ſhall be ended in you, as the keeping of an Orchard, for after the harveſt it ſhall appeare no more. I know right well that after my death

Ioſephs dreames.

Chriſt prophecied.

death the *Egyptians* ſhal trouble you: but God ſhall revenge you and bring you to the promiſed land, which hee ſware to *Abraham*, *Iſaac*, and *Iacob*. But carrie my bones with you: for in ſo doing, the Lord ſhall bee in the light with you againſt the *Egyptians*, and *Belial* ſhall bee in darknes with the *Egyptians*. Alſo carry with you your mother *Zapha*, & nigh unto the valley, neere unto *Rachel* burie her. When he had ſaid theſe words, hee ſtretched forth his feet & ſlept the ſleepe of all the world. Then they imbalm'd him with ſpices putting him in a cheſt in *Egypt*, after hee had live 110. yeares, who ſaw *Ephraims* children unto the third generation. For unto *Machir* the ſonne of *Manaſſes*, were children borne on *Ioſephs* knees. After this all they of *Iſrael* bewailed him, and al the *Egytians* with great mourning For he had compaſſion of *Egypt*, as of his own proper members, and aſſiſted them both with his labour and counſell, and did them good at all times and ſeaſons.

The

The Teſtament of *Benjmin* made to *his children at his death* concerning a cleane minde.

Loe what true faithfull love doth meane,
all you that lovers be:
It is in hart and not in luſt,
as plainely you may ſee.

The Teſtament of *Benjamin.*

THE Copy of *Benjamins* words which he uttered to his children, beeing of the age of an hundreth and twenty yeares. He kiſſed them and ſaid: As *Iſaac* was borne in the hundreth yeare of *Abraham*, ſo was I in the hundreth yeare of *Iacob*: And becauſe *Rachel* dyed at my birth, I ſucked her Bond-woman *Bilha*. For after that *Rachel* had borne *Ioſeph*, ſhee was barren twelve yeares. And when ſhee had prayed to the Lord in thoſe twelve yeares, ſhee conceived and bare mee; for my father loved *Rachel* exceedingly

dingly, and wished to see two Sonnes by her, and therefore I was called *Benjamin*, that is to say, the Sonne of my dayes, or the sonne of my sorrow, because my mother died, in the birth of mee. When I came first into *Egypt*, and that my brother *Ioseph* knew mee, hee said to mee: What said they to my Father, when they had solde mee? I answered: they stayned thy Coate with bloud, and bringing it to him said: See if this bee thy sonnes coate or no. And my Brother also said unto mee: Truely when the *Ismaelites* tooke mee, one of them stripping me out of my coate, gave mee a thin shirt to put on, & lashing me with a whip bade me run. And as he went aside to hide my garment, a Lyon met him, and slewe him, and so his partners being afraid, sold mee to their fellowes. You therefore my Children, love the God of Heaven, and obey his commandements, following that good and holy man *Ioseph* and let your minde be set upon goodnesse, as yee know that mine hath been. He that hath a good minde looketh rightly upon all things. Feare God and love your neighbours, and then although the spirit of *Belial* tempt you to all naughtinesse to trouble you, yet shall

Beiamin what it signifieth.

Iosephs distres revēged by God.

Temptation ſhall not overcome them that feare the Lord.

ſhal it not get the uppermoſt hand of you, no more nor it did of my brother *Ioſeph*. How many folke would have killed him and yet God ſtill defended him? For hee that feareth God and loveth his neighbor cannot bee wounded of the aiery Spirit *Belial*: and hee that is ſhielded with the feare of the Lord, is ſafe from harme both of man and beaſt, and cannot be overcome becauſe hee is helped by the loue of God, which he hath towards his neighbour: for *Ioſeph* beſought our father *Iacob* to pray for my brethren to the Lord, that he wold not lay unto their charges, the miſchiefe that they had deviſed againſt him. Wherat *Iacob* cried out, O ſonne *Ioſeph*, thou haſt overcome my heart. And therewith all embracing him, he kiſſed him two houres together, and ſaid: In thee ſhal the prophecie of heaven be reſembled to the full, concerning the Lambe of God, and Saviour of the world, that the unſpotted ſhall be delivered for the wicked doers, and hee that is without ſinne, ſhall die for the ſinners in the blood of his teſtament, to the ſalvation both of the *Gentiles* and of *Iſrael*, and he ſhal daſh *Belial* and all his ſervants. My Children, looke upon the end of that good man, and follow his

Ioſeph a right figure of Ieſus Chriſt.

mer-

mercifulneſſe with a good minde, that you alſo may haue a Crowne of glory upon your heads. A good man hath not a darke eye, for hee is mercifull and pitifull to all men, yea though they be ſinners and haue deviſed miſchiefe againſt him: and he that doeth good overcommeth evill 1 by the defence of the goodneſſe, and loveth 2 the righteous as his owne ſoule. If another 3 man be honoured, he envieth it not: if man be enriched, it grieveth him not: if a man be ſtrong 4 or valiant, hee prayeth him, and believing him alſo to bee chaſte, hee defendeth 5 him that hath the feare of God. Hee worketh together with him that loveth God, and if a man forſake he 6 Almightie, he warneth him to returne againe. Whoſoever hath the grace of a good ſpirit, him doth hee love as his owne life. He 7 pitieth the poore, ſuccoureth the weake, and praiſeth & honoureth GOD. My children if yee have a good minde, evill men ſhal ſtaud in awe of you, and unthrifts ſhal for very ſhame be converted to goodneſſe. So that covetous men ſhal not only depart from their niardlineſſe but alſo give of their abounaunce to the needie. If yee be good doers, both uncleane ſpirits ſhall flie from you and ſhrewde beaſts ſhall ſhun for feare of

A good man.

1. overcometh evill. 2 Loveth the righteous. 3 Envieth not. 4 praiſeth the valiant. 5 Defendeth him that feareth God. 6, Admoniſheth the ſinner. 7 Pitieth the poore.

The example of a godly mā cōverteth ſinners.

you. For where the regard of good work
is in the minde, there darkeneſſe flieth a
way. For if hee doe wrong to any holi
man, hee is ſorrie for it: And if a holy ma
receive wrong, hee pittieth the doer, an
putteth it up with ſilence. And if any ma
betray a righteous ſoule, and the righte
ous pray for his betrayer, the betrayer i
not a little diſgraced, and the Righteou
becómeth much more notable afterward
as did my Brother *Ioſeph*. The guileful
ſpirit of *Belial* hath no power over
good mans minde: for the Angel of peac
guideth his ſoule. Hee looketh not affecti
onatly upon corruptible things, nor ra
keth together riches in the deſire of volup
tuouſneſſe. Hee is not delighted wit
pleaſures. He grieveth not his neighbo
hee ſtuffeth not himſelfe with meate nei
ther wandreth he in the pride of his eie
For the Lord is his portion. Hee take
no glory for giving good counſell: he pa
ſeth not how men diſhonour him, neith
can he skill in any fraude or guile, untru
ſtriſe, or ſlanderouſneſſe: For the Lo
dwelleth in him, and inlightneth hi
mind, and he rejoyceth before all men in
good time: A good minde hath not tw
tongues: one to bleſſe with, and anothe

The properties of a righteous man.

to curſe with, one to ſlander with, and a-
nother to honour with: one of ſorrow, &
nother of joy: one of quyetnes, and an-
other of trouble: one of diſſimulation,
nd another of truth: one of povertie, and
nother of riches: but it hath one only diſ-
poſition pure and uncorrupt towards all.
t hath no double ſight or double hearing.
For in all things that hee doth, ſpeaketh,
or ſeeth, he knoweth that the Lord beholdeth his hart, and therfore he cleanſeth his minde that hee may not be found faultie before God and man. But all the works of *Belial* are double, and utterly voide of ſimplicitie. Wherefore my children ſhun the naughtieneſſe of *Belial*: for at the firſt he delighteth thoſe that obey him, but in the end hee is a ſword, and the father of ſeven miſchiefes. For when the minde hath once conceived by *Belial*, it bringeth foorth firſt envie, ſecondly deſperateneſſe, thirdly ſorrow, fourthly bondage, fiftly needineſſe, ſixtly troubleſomenes, & ſeventhly deſolation: and for that cauſe was *Cain* tormented with ſeven puniſhments by God, for in 7 yeares together God brought every yeare a new plague upon *Cain*. Two hundreth yeares he ſuffered, and in the nine hundreth yeare, the

Diſobedience the father of 7 miſchiefes.
1. Envy.
2. Deſperatiō.
3 Sorrow.
4. Bondage.
5 Needines.
6. Trouble.
7. Deſolation.
An example of Cain.

earth was made desolate with the floode
for his righteous brother *Abels* sake. I
seven hundreth yeares is *Cain* judged, an
Lamech in seaventie times seaven: fo
they that are like *Cain* in spightfulnesse &
hatred towards their brethren, shall be
punished with the same punishment fo
ever, as he was. You therfore my childre
eshew malice, envy, and hatred toward
your brethren, and cleave to goodnes an
lovingnes. Hee that hath a minde clean
in love, looketh not upon a woman in wa
of lechery. For hee hath no defiling in hi
hart, because the spirit of the Lord restet
in him. For as the Sunne is not defile
by shinning upon a pudle or dunghill, bu
doeth rather drie up and drive away th
stinke: even so a pure minde striveth a
gainst the uncleannesse of the earth, an
overcommeth it, but is not defiled it self
And I perceive by the sayings of th
righteous *Enoch*, that there shall be evi
deeds among you. For ye shall defile you
selves with the Fornication of *Sodom*
and perish all save a fewe, and multipl
inordinate lustes in Women, and th
reigne of the Lord shal not be among you
for he shall take it away suddenly. Ne
verthelesse the Lords temple shalbe mad

An apt similitude to a mind resisting sins.

our portion, and it ſhal be glorious a-
ong you. For the Lord himſelfe ſhall
ke the Kingdome upon him, and the
velve Tribes ſhall be gathered together,
here, and all nations ſhall reſort thither,
ntill the moſt High ſend his ſalvation in
he viſitation of his onely begotten. And
ee ſhall enter into the firſt Temple, and
here the Lord ſhall ſuffer wrong, and bee
iſpiſed, and bee lifted up upon a piece of
mber. And the viele of the Temple ſhal
e rent aſunder, and the Spirit of the Lord
hall come downe upon the *Gentiles*, pou-
ed out as fire: & riſing up from the grave
e ſhall aſcend from earth to Heaven. He
hall remember how baſe he hath beene
pon earth, and how glorious he is in hea-
en. When *Ioſeph* was in Egypt, I longed
ſee his perſon, & the forme of his coun-
nance. And through the prayers of my
ther *Iacob*, I ſaw him awake in the day
his full and perfect ſhape. Now there-
re my children know you that I ſhal dy.
Wherefore deale everie of you truely and
ghtfully with his neighbour, work yee
ſtly and faithfully, and keepe ye the law
commandement of the Lord: for that do
teach you in ſtead of all inheritance. And
ive you the ſame to your Children for an

A prophecy of the nativity of Chriſt.

Of his paſſion Math. 27.
Of the comming of the holy ſpirit.
Of his aſcenſion.

everlaſting poſſeſſion. For ſo did *Abraham*, *Iſaac*, and *Iacob*, they gave us all theſe things for an inheritance, ſaying; Keepe the Lords commandements till hee reveale his ſaving health unto all nations. Then ſhall ye ſee *Enoch*, *Noe*, *Sem*, *Abraham*, *Iſaac*, and *Iacob*, riſing at his right hand with joyfulneſſe. Then ſhall we riſe alſo everie of us to his owne Scepter, worſhipping the King of heaven which appeared on earth on the baſe ſhape of man. As many as believe in him, ſhall rejoyce with him at that time. And all theſe ſhall riſe againe to glory, and the reſidue unto ſhame. And the Lord ſhall firſt of all judge *Iſrael* for the unrighteouſneſſe committed againſt him, becauſe they believed not in God that came in the fleſh to deliver. Then ſhall he judge all Nations, as many as believed not in him when he appeared upon earth, and he ſhall reprove *Iſrael* among the choſen of the *Gentiles*, as he reproved *Eſau* in the *Midianites*, that ſeduced his brethren by fornication and Idolatrie, who were eſtranged from God, and fell away from the inheritance of the children, becauſe they feared not God. But if ye walke in holyneſſe before the Lord, yee ſhall dwell in Hope a

A prophecy of the laſt comming of Chriſt

The reſurrection and judgemẽt deſcribed.

gaine

gaine in me. And all *Iſrael* ſhall be gathered to the Lord, and I ſhall no more bee called a ravening Wolf, for your Roberies ſakes, but I ſhall bee called the LORDS Workman, which giveth foode unto ſuch as doe good. And in my ſeede ſhall bee raiſed up the beloved of the Lord, whoſe voyce ſhall bee heard upon the earth, and he ſhal give new knowledge, and enlighten all Nations with the light of underſtanding, and ſhall come up to ſave *Iſrael*. Hee ſhall take from them as a Wolfe, and give to the Synagogue of the *Gentiles*, & continue in the Synagogue of the *Gentiles* to the worlds end. Hee ſhall bee among their Princes, as muſicall Melodie in the mouths of al men, and his doings and ſayings ſhall bee written in holy bookes. He ſhal be the Lords darling for evermore: And as concerning him, my father *Iacob* taught mee, ſaying: Hee ſhall amend the defaults of thy Tribe. And when hee had ended theſe ſayings, hee commanded his children to carry his bones out of *Egypt*, and to burie them in *Hebron*, by his Fathers. So *Benjamin* died a hundreth and five and twenty yeares old in a good age, and they put him in a Coffin, and in the foureſcore and eleventh yeare before the departure

A prophecy of the nativity of Chriſt.

Chriſt deſcribed.

Chriſt wipeth away our ſins

departure of the *Israelites* out of *Egypt*, they & their brethren conveied their Fathers bones privily againe into the Land of *Canaan*, and buried him in *Hebron* at the feete of his Fathers, and returned againe out of the Land of *Canaan*, and dwelt in *Egypt*, till the day of their departure thence all together.

FINIS.

How

How theſe Teſtaments of the twelve *Patriarches were firſt found, and* by whoſe meanes they were tranſla-*ted out of Greeke into Latine.*

THeſe Teſtaments were hidden and concealed a long time, ſo as the teachers and the ancient Interpreters could not finde them. Which thing happened throgh the ſpitefulneſſe of the Iews, who by reaſon of the moſt evident, manifeſt and often Prophecies of Chriſt, that are written in them, did hide them a long while. At length the Greekes being verie narrow ſearchers out of ancient writtings, ſought theſe Teſtaments warily, and got them more warily, and tranſlated them faithfully out of Hebrew into Greeke, Neverthelеſſe, this Writing continued yet ſtill unknowne: becauſe there Was not any man to bee found, that was skilfull both in the Greeke and Latine, nor any interpreter that might procure the tranſlation of this noble work, untill the time of Robert

the

the second, surnamed Grosthead, *Bishop of* Lincolne, *who sent diligent searchers as farre as* Greece, *to fetch him a copy of the said writing, without respect of their charges, which hee bare most liberally. Therefore, to continue the memorie of those most lightsome Prophecies, to the strengthning of the christian faith, that reverend Bishop did in the yeare of our Lord* 1242 *translate them painefully & faithfully, word for word out of Greeke into Latine (in which two tongues hee was counted verie skilfull) by the helpe of M.* Nicolas Greeke, *Parson of the Church of* Dachet, *and Chaplaine to the Abbot of* S. Albons, *to the intent that by that means the evident Prophecies which shine more brighter then the day light, might the more gloriously come abroad, to the greater confusion of the Iewes, and of all hereticks and enemies of the Church of Christ, to whom be praise and glorie for ever,*

AMEN.